

# The Voice

Archdiocese of Miami

Volume XXIII N° 15

April 17, 1981

Price 25¢

HOLY OIL, HOLY MEN  
come together at the  
unique Chrism Mass  
during Holy Week  
each year. Page 12-13.



## Alleluia, He is risen!

**'Full authority has been given to me both in heaven and on earth; go, therefore and make disciples of all the nations. Baptize them in the name of the Father, and of the Son and of the Holy Spirit . . . 'And know that I am with you always, until the end of the world!'**

## 'Celebrate God's redeeming love'

On behalf of the priests, religious and faithful of the Archdiocese, I offer warm, joyous Easter greetings, peace and blessings to all the beloved members of our community.

As we reflect on the troubles that have beset our communities over the past year, we find special hope in the meaning of the Easter Feast, when we celebrate God's redeeming love for mankind, when we realize that fidelity to the Lord and His grace is the key to resolving our problems.

Human progress, though a great blessing, brings with it great temptations. When the scale of values is disturbed and evil becomes mixed

### Archbishop's Easter message

with good, individuals and groups consider only their own interests, not those of others. The result is that our communities are no longer homes of true brotherhood. They threaten to

destroy themselves.

Easter reminds us that human activity, which is in daily jeopardy through pride and inordinate self-love,

finds its purification and its perfection in the cross and resurrection of Christ.

Constituted as the Lord by His resurrection, Christ — to Whom all power in heaven and on earth has

been given — is still at work in the hearts of men through the power of the Spirit. Not only does He awaken in them a longing for the world to come but, by that very fact, He also inspires, purifies and strengthens those generous desires by which the human family seeks to make its own life more human and to achieve the same goal for all its members.

*Edward A. M. Coakley*  
Archbishop of Miami



**THE TIES THAT BIND** — Stephanie Moeslein, third grader at St. Stephen School, an all-white school in south St. Louis, lends a helping hand to Thile Bryant, third grader at the all-black St. Nicholas

School. The two are among many in St. Louis archdiocesan schools participating in programs to foster interracial contact among students. (NC Photo)

## Vatican Clockmaker Dies

By Jerry Filteau

VATICAN CITY (NC) — For more than 50 years he kept the Vatican on time.

Max Herr, a 75-year-old German Clockmaker, retired at the end of March after keeping the Vatican's clocks running on time since 1929.

Every Friday morning he made his rounds through the papal apartment and Curia offices winding and resetting the nearly 50 pendulum clocks in the Vatican, and checking and repairing when necessary scores of others.

Among the clocks he was responsible for were precious timepieces dating back to the 1700s, including gifts to popes from emperors, kings and princes.

Known affectionately as Max all over the Vatican, Herr was a friend to the six popes he worked under.

Pope Pius XII used to tell him that he wanted his clocks, including his pocket watch, set a quarter-hour ahead of the actual time.

Pope Paul VI disliked pendulum clocks because they disturbed his concentration, so he replaced those in his apartments with ornamental plants. He had one clock he liked: a small, battered alarm clock that he kept from his seminary days to the day of his death. (The Vatican press spokesman, Father Romeo Panciroli, told reporters that, according to several eyewitnesses, the clock rang spontaneously at the moment Pope Paul died.)

Pope John Paul II has a Westminster grandfather clock in his apartment. It was given to him by a group of Americans as

an election gift.

The pope received Herr and his family in a private audience marking the German clock-

maker's retirement.

The job of keeping the Vatican on time now belongs to 38-year-old Mario Romani.

## Women's Society endows study center

WASHINGTON (NC) — The Daughters of Isabella, an international Catholic women's society, has made a commitment to a \$1 million endowment of the National Center for Family Studies of the Catholic University of America.

"This endowment will enable Catholic University to be responsive to and supportive of the needs of the Catholic Church in North America in relation to the issue of family life," said Dr. Edmund D. Pellegrino, president of the university.

The National Center for Family Studies began in September 1979 as a planning project, initiated by the university's National School of Social Service and funded by grants from the Raskob Foundation and the Catholic Daughters of the Americas.

Father Steven Preister, director of the center, said the endowment will fund scholarships in family studies at the university and provide for a permanent staff of researchers and teachers for the center.

Last November the board of directors of the Daughters of Isabella voted unanimously to adopt "support of Catholic family life" as their international cause and to recommend to the society's 118,000 members the raising of \$1 million for the Catholic university family studies center.

On March 29, at a meeting in Hartford, Conn., where the society has its headquarters, the U.S. and Canadian state regents of the society approved plans for fund raising. They set a goal of \$2 per member per year in each state unit of the Daughters of Isabella until the entire endowment is raised.

Founded in 1897, the Daughters of Isabella has supported efforts to meet the religious, intellectual and social needs of the Catholic Church and society at large. On international, state and local levels, the society has funded aid to orphans, missionaries, refugees, religious communities and Catholic education.

## Public opinion "Cannot remain insensitive" says Pope

VATICAN CITY (NC) - Pope John Paul II pleaded April 5 for an end to the "anguishing" fighting in Lebanon, saying that "conscience and international public opinion cannot remain insensitive" to the nearly six-year-long armed conflict. The appeal came during his Sunday Angelus talk to about 100,000 people in St. Peter's Square.

## "Year of missionary activity" declared in Korea

SEOUL, South Korea (NC) - The Korean Catholic Bishops proclaimed 1981 "the year of missionary activity toward our neighbor" in preparation for the celebration in 1984 of the Korean Church's bicentennial year. Christian missionaries first came to Korea in 1784. Currently about 13 percent of the people in South Korea are Protestants and about 3 percent are Catholic.

## Salvadoran bishop praises missionaries

WASHINGTON (NC) - Salvadoran Bishop Arturo Rivera Damas praised the pastoral work of U.S. missionaries in El Salvador and pleaded with U.S. immigration authorities to help Salvadorans seeking political asylum. "The work of Maryknoll priests and nuns and other American missionaries is a praiseworthy example of devoted sacrifice for the people," he told a National Press Club audience. The bishop said he disagreed with public criticism, voiced in El Salvador, that Maryknoll Sister Ita Ford, killed in December with three other women missionaries, favored the left.

## Envoy denies Vatican asked to remove clergy

ROME (NC) - A spokesman for William A. Wilson, President Reagan's personal envoy to Pope John Paul II, denied a Communist Party newspaper's story that Wilson had asked the Vatican to remove some priests and nuns from Latin America because of "subversive activities." The report in L'Unita said Wilson had sent a list of priests and Religious to the Vatican's Congregation for the Clergy, asking that they be removed from El Salvador, Nicaragua and Guatemala.

## Swiss say "no" to proposal affecting foreigners

GENEVA, Switzerland (NC) - Swiss voters in an April 5 referendum overwhelmingly rejected a church-supported proposal that would have improved the conditions of foreign residents and migrant workers. Nearly 84 percent of the Swiss voters said "no" to the popular initiative for a new policy regarding foreigners, which would have eased restriction on seasonal workers from abroad and made it easier for foreigners to gain "foreign resident" status.

## Pope takes direct hand in labor complaints

VATICAN CITY (NC) - Despite the Vatican's economic problems, "it is fair that the worker receive a just compensation in order to maintain his family with dignity," Pope John Paul II told representatives of about 1,500 Vatican lay employees April 6. The pope spent nearly two hours with 39 employees of the union-like Association of Vatican Lay Employees and took a direct hand in resolving some association complaints.

## Canadian bishops ask Trudeau for "Clear Statement"

OTTAWA (NC) - The Canadian Catholic bishops have asked Prime Minister Pierre Trudeau to make a "clear statement" that the Charter of Rights and Freedoms, part of the proposed new Canadian constitution, will increase "respect for life from its very beginnings." Catholic and pro-life groups have complained that the proposed charter could be interpreted to favor abortion because it does not explicitly define life as beginning at the moment of conception.

### The Voice

Average weekly paid circulation 51,000

Distributed to the home by mail on Friday and bought in 132 churches on Sunday, 50 weeks in the year.

Second class postage paid at Miami, Florida. Subscription rates \$7.50 a year, Foreign \$10. Single copy 25c. Published every Friday except weeks including Christmas and Independence Day.

Archbishop Edward A. McCarthy  
President, The Voice Publishing Co. Inc.

Robert L. O'Steen  
Editor

- George Kemon-Feature Editor
- Don Dugan-Sales Management Consultant
- José P. Alonso-Spanish Editor
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(USPS 622-620)  
Archdiocese of Miami  
Weekly Publication

MAILING ADDRESS  
P.O. BOX 38-1059  
Miami, Fla. 33138  
TELEPHONES  
News 758-0543  
Advertising 754-2651  
Classified 754-2652  
Circulation 754-2652  
Ft. Lauderdale 525-5157  
W. Palm Bch. 833-1951

# No exorcists, just happy acolytes

By Dick Conklin  
Voice Correspondent

There were no Exorcists ordained at the Seminary of St. Vincent de Paul May 6. And there were no Doorkeepers or Gravediggers either.

Yet eight Permanent Deacon candidates, and another sixteen seminarians, entered the ministry of Acolyte, one of the three minor orders of the Church conferred on future priests — and a few chosen laymen.

But there once were other orders, called "pre-sacerdotal," which young clerics took as necessary mini-steps toward the major orders leading to the priesthood. Prior to 1973, the ancient rites of Porter (doorkeeper) and Exorcist were still observed, although their actual function had been retired long ago. Church history books even show evidence of an order of gravediggers in Africa.

**TODAY, SEMINARIANS**, like those studying in Boynton Beach usually become Lectors (readers) in the first part of their second year, followed by Acolyte later in the year. Both ministries involve assistance at Mass; the Acolyte also serves as a minister of the Eucharist.

While seminarians typically become Deacons in their third year, more and more laymen — like the group at the

St. Vincent de Paul ceremony — are joining their ranks as Permanent Deacons.

Bishop John J. Nevins, Chancellor of the Seminary, conferred the orders to the mixed assembly of young and old, anglo and Spanish, lay and religious.

"Always be an optimist," he urged them in carrying out their duties. "Remember those who are hurting. Be most humble in the distribution of the Eucharist. Let other people be reminded of the reverence due to Christ our King who you hold in the palm of your hand. Love God's people immensely — especially the weak and sick who you will go to frequently."

The new Acolytes who are students at the seminary, come from six dioceses in Florida, Puerto Rico and South America.

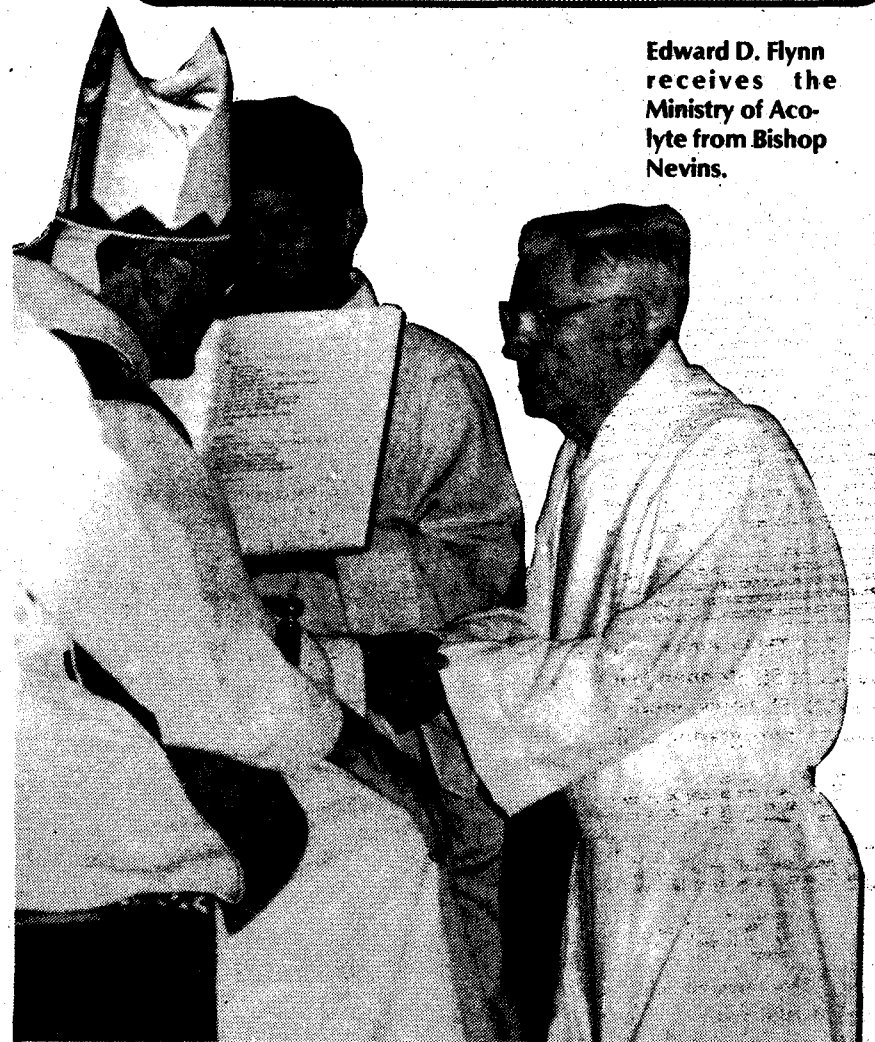
Archdiocese of Miami: Jose Espino, Thomas Mesick, John Noonan, Liam Quinn, Robert F. Tywoniak, and Joseph D. Valoret.

Diocese of St. Petersburg: Michael Muhr, Peter Plourde, and David E. Ridenour.

Diocese of St. Augustine: David M. Barnhart.

Archdiocese of San Juan: Floyd McCoy.

Diocese of Arecibo: Miguel Mercado Rivera, Angel Luis Morales, Miguel A. Rivera Calderon, and Luis A. Rivera



Edward D. Flynn receives the Ministry of Acolyte from Bishop Nevins.

Cruz.

Diocese of Caguas: Eusebio Ramos Morales.

The Permanent Deaconate Candidates, all laymen from local parishes,

are Harold F. Boermas, Jr., Richard A. Carroll, Edward D. Flynn, Joseph A. Polcari, Jack A. Raisch, John Michael Ranieri, John H. Reininger, and Roger Tredway.

## Women with message hit Tallahassee lobbies

TALLAHASSEE — "We represent 35,000 women in Florida," is the message 47 members of the Florida Council of Catholic Women brought to legislators when the women came to Tallahassee last week to lobby during the opening of the 1981 Legislature, according to Marie Palmer of Miami, who organizes the annual trip. The Florida Council of Catholic Women has a statewide membership divided into diocesan councils.

Representatives from the Florida Catholic Conference briefed the women lobbyists at a preliminary strategy session before meeting with members of the legislature.

"Your presence is extremely important," Thomas A. Horkan, Jr., Florida Catholic Conference executive director, told the women. "Sometimes you don't realize how big a difference your contact makes to legislators — especially those who represent your home districts," Horkan said.

Rosemary Gallagher, associate for social services at the conference,

commented on key bills of potential concern to the Catholic women. The bills range in subject areas from prison reform to sex education.

Horkan also urged the women to work diligently at informing legislators of the catholic viewpoint on a constitutional convention limited to the purpose of passing a Human Life Amendment. "We're at the stage in the pro-life movement where huge strides were made on the national level last year," Horkan said. "But we are still a long way from getting a Human Life Amendment out of the United States Senate."

Gallagher told the women the appropriations bill is the most far reaching, and she said many social programs which the Florida Catholic Conference views as vital are dependent on the outcome of the bill. She gave examples of areas affected by changes in funding: "Pre-natal programs in hospitals are so terribly important, and we would like to see more money going towards these.

Another very important program is community care for elderly to keep them out of nursing homes. That

needs to be funded, and funded well," Gallagher said.

## Women to hear priest who defends Catholic rights

By Sue Blum

"WOMEN OF FAITH IN THE 80'S" is the theme of the 23rd annual convention of the Miami Archdiocesan Council of the Catholic Women to be held at the Carillon Hotel, Miami Beach, May 3-5.

Highlighting the three-day meeting will be several out-of-town guest speakers, including Father Peter Stravinkas, East Coast Regional Director of the Catholic League for Religious and Civil Rights and Father Bruce Ritter, Executive Director and Founder of The Covenant House and Under 21, a well-known crisis center in Times Square.

FATHER RITTER will speak on

Tuesday evening, May 5, at the banquet which closes the convention.

MACCW President, Mrs. Al Masso, announced that the convention will also include workshops and seminars concerning Tuition Tax Credit by Michael McCarron, Associate for Education, Florida Catholic Conference, Tallahassee; Capsule Course in Assertiveness Training by Mrs. Vincent Akra of Jacksonville; and "Will Our Teenagers have Faith?" given by Fr. James Murphy, Director of the Archdiocesan Office of Youth Ministry.

For additional information or reservations, please contact Mrs. Charles Gomes, 8360 S.W. 104 St., Miami, Florida 33156 (556-2215).

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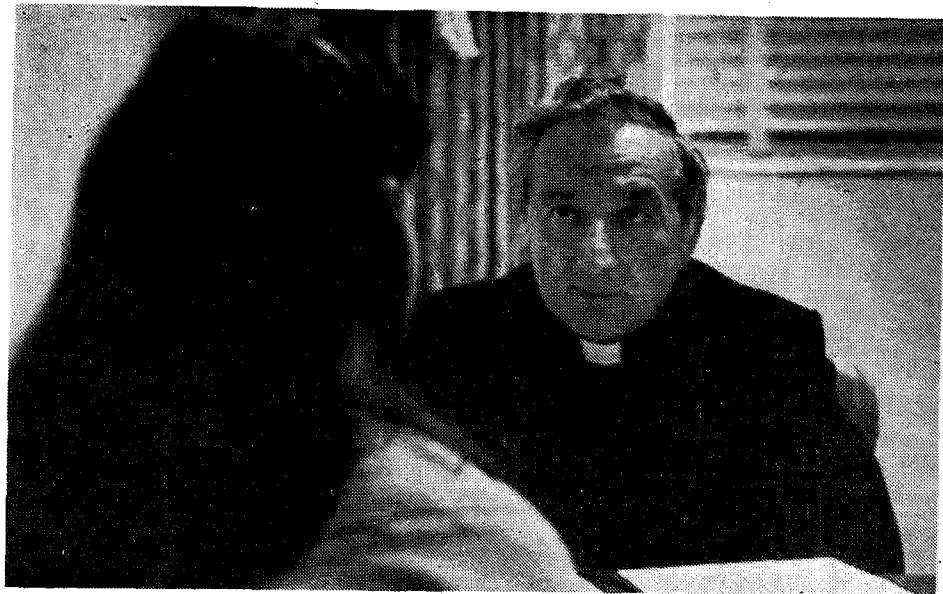
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Msgr. Francis Fazzaloro listens to annulment petitioner in Tribunal prior to retirement from that office.

## Tribunal head honored by Archbishop, Chancery

Msgr. Francis Fazzaloro, pastor, St. Lawrence Church, Miami Beach, who has directed activities in the Archdiocese of Miami Matrimonial Tribunal for the past 12 years was honored during a farewell party at St. Mary Cathedral Rectory.

Chancery employees and priests serving in the archdiocesan offices gathered to fete the official (judge) who terminated his service in the Chancery to devote full-time to his pastorate.

**AUXILIARY BISHOP** John J. Nevins, spoke on behalf of Archbishop Edward A. McCarthy, who was unable to be present, thanking the Connecticut born priest who came to South Florida in 1966 for his many years of service particularly in the area of marriage problems. All of the employees present also voiced their praise for Msgr. Fazzaloro and participated in group singing led by Sister Mary Tindel, O.P.

Ordained March 17, 1945 at St. Joseph Cathedral, Hartford, Msgr. Fazzaloro was graduated in 1949 from Catholic University of America which awarded him a Doctorate in Canon Law. In 1956 he was elevated to the rank of a papal chamberlain and three years later became a domestic prelate with the title of Right Rev. Msgr.

For the first three years he was in Miami he served as an assistant pastor at Holy Family Church, North Miami and in 1967 assumed duties as a full time member of the staff in the Matrimonial Tribunal. From 1967 to 1969 he served as Vice-Officialis and in 1969 was appointed Officialis. Coincident with that appointment he became pastor of Our Lady of the Lakes parish and was for four years spiritual director of the Catholic Lawyers Guild.

Since 1974 he has been in charge of St. Lawrence parish.

## Official Help educate priests

Dear Friends in Christ:

The Archdiocese of Miami is among the fastest growing dioceses in the United States. As the Catholic population of South Florida continuously increases, the need for more priests will proportionately increase.

By means of a Parish Burse (investment) of \$50,000 the Archdiocese is able to use only the interest of this investment to educate a seminarian for the years of his seminary formation.

Such a Parish Burse remains perpetual; as soon as one seminarian is ordained, another is assigned to benefit from the interest of the Burse.

It takes many contributions to establish a full Burse. Many people have contributed toward their Parish Burse by donations to this Annual Appeal and also by bequests in their Will.

The Annual Parish Burse Collection for the formation of our future priests will take place next Sunday, April 26. I encourage your generosity in this important appeal.

Thanking you on behalf of our future priests and asking God to bless you and your loved ones, I am

Very sincerely yours in Christ

Edward A. McCarthy  
Archbishop of Miami

## Mayor proclaims Camillus House day

Maurice A. Ferre, Mayor of the City of Miami has designated "Camillus House Day" in recent ceremonies held in the Council Chambers and honored Brother Paul Johnson, its Director.

Brother Paul accepted the framed proclamation from the Mayor who quoted from the proclamation:

"Whereas, Camillus House, in its 21st year of serving the destitute, the homeless, and the forlorn, provides shelter, food, clothing, and most importantly, the warmth of genuine love and compassion to those so desperately in need and,

"Whereas, Camillus House in 1980, dispensed and estimated one half million dollars in free services to the poor, and is continuing its outstanding tradition in 1981 and in the years to come."

The Mayor went on to congratulate Brother Paul, his fellow Brothers and their volunteer staff for outstanding accomplishments, made possible by the generous support of the community.



Brother Paul Johnson receives Proclamation designating "Camillus House Day" from Miami City Mayor, Maurice A. Ferre.

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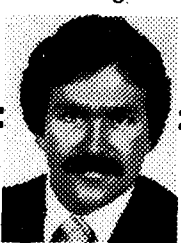
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# He goes to bat for babies

## Pro athlete is also pro-lifer

By Dick Conklin  
Voice Correspondent

A good batting average isn't the only thing Chris Speier cares about.

Montreal Expos Shortstop Speier, during his first spring training session in West Palm Beach, continued a personal crusade that he feels called to lead. The Expos, which this year moved their pre-season headquarters from Daytona Beach to West Palm, is "home" for much of the year for the young ball player.

And as he travels around the country, meeting new fans and other players, Speier gets many opportunities to talk about the pro-life movement to stop abortion, and his far-flung organization, "Athletes for Life".

**HE SAYS THAT** his objective is to use the prestige of sports to get out the pro-life message. "An athlete meets many people in his travels and is in a prime position to influence many people through the media," he says. "You have a responsibility to stand up for what you believe in. I felt a responsibility to educate players and give a Christian witness to others."

Athletes for Life currently has 115

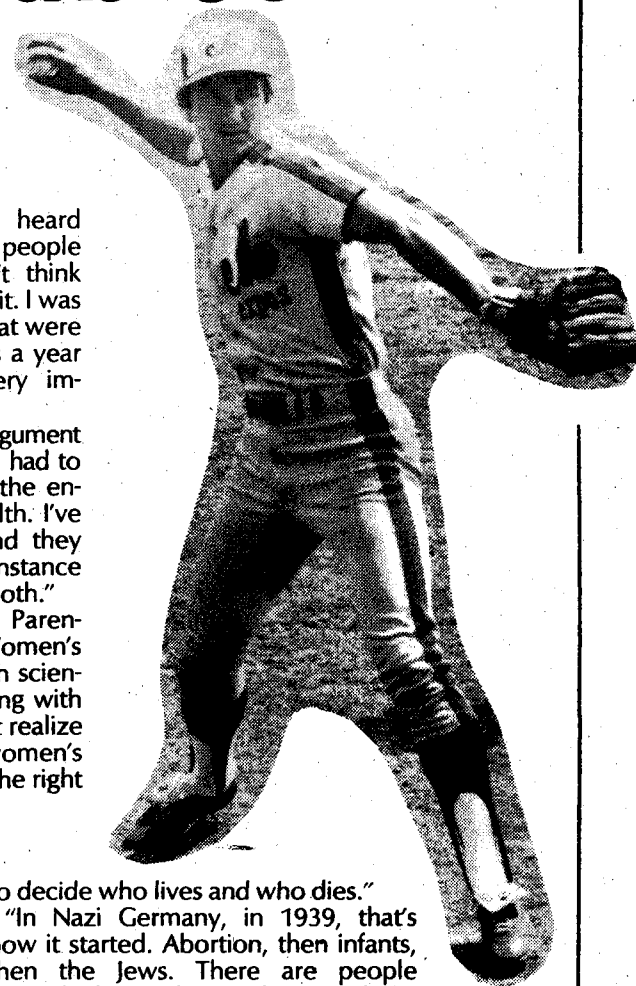
pro players signed up — many in baseball like Chris. Some of the more active members are Joe Rudi of the Boston Red Sox, Sal Banda of the Milwaukee Brewers, Willie Stargell, Dave Parker, and Tim Foley of the Pirates, and Steve Garvey of the L.A. Dodgers. Many of them go to schools and other groups to speak on pro-life when they get the chance. And they all work to get other players they come in contact with to actively support the cause. "A player has to be responsible enough to get involved in issues," he said, "and to me the human life issue is one of the utmost importance. Once you lose respect for life, nothing else is important."

**SPEIER ANSWERS** the frequent "pro-choice" argument, "A lot of people say, 'Don't impress your morals on me'. This isn't a moral issue, it's a human rights issue. We were once as much an embryo as we were a teenager. Making abortion legal doesn't make it right, because the unborn baby has been stripped of its rights, just like the Blacks were stripped of their rights in 1857 when the U.S. Supreme Court made the Dred Scott decision and decided Blacks were not persons."

"When I was younger, I'd heard about abortion and I knew of people who'd had abortions. I didn't think there was anything wrong with it. I was totally unaware of the things that were going on, that a million babies a year were being killed. I was very immature."

**"I HAVEN'T** heard a good argument for abortion. One of the things I had to wrestle with in my mind was the endangering of the mother's health. I've talked to a lot of doctors and they have never run across an instance where you have to try to save both."

"The only thing the Planned Parenthood people are saying is Women's Rights. They're not dealing with scientific facts. They're always dealing with the emotional. What they don't realize is while they're talking of women's rights, no one — no one — has the right



to decide who lives and who dies."

"In Nazi Germany, in 1939, that's how it started. Abortion, then infants, then the Jews. There are people around who say let's make it 30 days AFTER birth. If we do that, why not a year? That, to me, is going back to 1939."

**CHRIS SPEIER** has done everything from give a benefit show with ex-Heavyweight boxing Champion Joe Frazier at the Kennedy Center to talking to a group of teenagers. He apologized for not being around long enough to give some talks at local high schools, as the team packed up for the move back to Montreal. But next spring he hopes to hit the speaking circuit early. Does that include the local Catholic high schools? "It sure does", said Speier, "Give me a call around March 1 and we'll set it up."

## SHE TURNS THE AGONY OF GOOD FRIDAY TO EASTER JOY!

The lives of these leprosy patients in Ghana are brightened by the joyful and loving service of Sister Jane. She brings not only medication but helps them attain their true dignity as human beings.

Like missionaries everywhere, Sister Jane witnesses the love of Christ for each one. Her own life, a reflection of His, gives meaning to their lives.

Please send a Lenten-Easter sacrifice to help missionaries like this Sister witness to the Resurrection.



Leon V. Kofod photo

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# OK to pull plug, Catholic experts testify here

By Prentice Browning  
Voice Staff Writer

Two Catholic experts who testified in Miami were among qualified spokesmen who agreed that terminally ill patients should have the right to die naturally by "pulling the plug" on extraordinary treatment. The two men disagreed, however, on the value of a written agreement between doctor and patient.

It was a matter of life and death that brought together the series of doctors, lawyers, and clergymen, including two prominent Catholic experts in downtown Miami last week.

A presidential commission studying ethical problems in medicine held hearings at the federal building into the life and death dilemma of Abe Perlmutter, 73-year-old retired taxi cab driver from Lauderdale Lakes.

**PERLMUTTER, DYING**, from Lou Gerig's disease, told his physician that he wanted his respirator turned off and, when his physician refused, petitioned the matter before the District Court of Appeal. The court ruled in Perlmutter's favor in 1978 and he died hours after his son Jerry pulled the plug on his respirator.

The President's Commission for the Study of Ethical Problems in Medicine interviewed professionals connected with the case and those with general interests in the ethics of terminating medical treatment in order to determine:

1) whether competent but terminally ill patients have the right to refuse treatment.

2) whether a relative or guardian could exercise the same right for an incompetent patient



**'Some areas of life are better left untouched by the government' -- Tom Horkan, Florida Catholic Conference, left.**

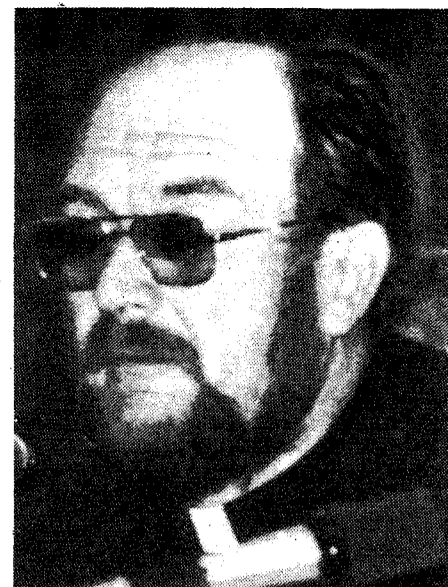
3) whether any legislation should be passed to deal with these issues.

**THE COMMISSION** will make recommendations to Congress and the President next year on whether any national legislation is advisable.

Outside of the Perlmutter case, the commission also chose Miami for the hearings because the Florida Legislature is currently considering "death with dignity" legislation.

Appearing individually and on panels at the hearings were Tom Horkan, Executive Director of the Florida Catholic Conference in Tallahassee and Msgr. Bryan Walsh, Executive Director of the Catholic Service Bureau for the Archdiocese of Miami. Both men agreed that a terminally ill patient should have the right to refuse treatment in extreme cases. Msgr. Walsh in an opening statement reviewed the

**'In our society we have to be concerned about how our practitioners are protected' -- Msgr. Bryan Walsh, Jackson Hospital, right.**



Vatican position in rejecting mercy killing and suicide but recognizing the right to reject medical procedures considered "extraordinary" or "disproportionate." Both men, however, approached the question of an actual written agreement between patient and doctor terminating treatment with different viewpoints.

**HORKAN AS AN ATTORNEY**, and representative of the Catholic Church, has opposed bills in the Florida legislature for over a decade that would seek to establish firm guidelines and binding agreements when a dying patient requests termination of medical care.

"There are some areas of life that are better left untouched by the government," he told the commission, "and the treatment of dying patients is one such area."

"People are all different, they die differently, they look at death differently. Doctors themselves look at death differently, and have different relationships with their patients. When you set guidelines, you inevitably set down stereotypes for people to follow."

Horkan expressed opposition to the proposal before the legislature of a legally binding "living will." The will which could be signed by the patient at any point before or after an illness would state to the physician that "my life shall not be artificially prolonged" in the event of an "incurable injury, disease, or illness certified to be a terminal condition..." The bill states that the physicians would not be liable

legally if they withdrew life sustaining procedures in accordance with the directive.

**"THE LIVING WILL** expresses general thoughts (without citing specific medical circumstances)" he said "and cannot predict when and at what stage of life or illness will take place."

"People are dying every day. Lifesaving procedures are undergone where a patient is put on a machine in order to preserve life. In the vast majority of cases if it doesn't work they are taken off."

Horkan referred to A.M.A. policy which states "the application or withdrawal of extraordinary means should be between the patient and doctor or the family and the doctor."

**"ALL THE** legislation I've read sets up a legislative process by which a doctor can and must withdraw a patient from a life saving device. It removes the family and the patient and puts the sole responsibility on the doctor. It projects the image that the physician is master of the patient."

"When people die it affects others. It has an even greater impact on family than maybe the patient who wants to be released from this life."

"The family," he added, "is usually a greater advocate for the dying person than anyone else."

**MSGR. WALSH**, as the chairman of the Joint Conference Committee of Jackson Memorial Hospital in Miami, has recently been involved in amending the hospital regulations to include a written order in the case of withholding of life saving treatment.

He said written orders were necessary because of the "insecurity" **continued on p. 8**



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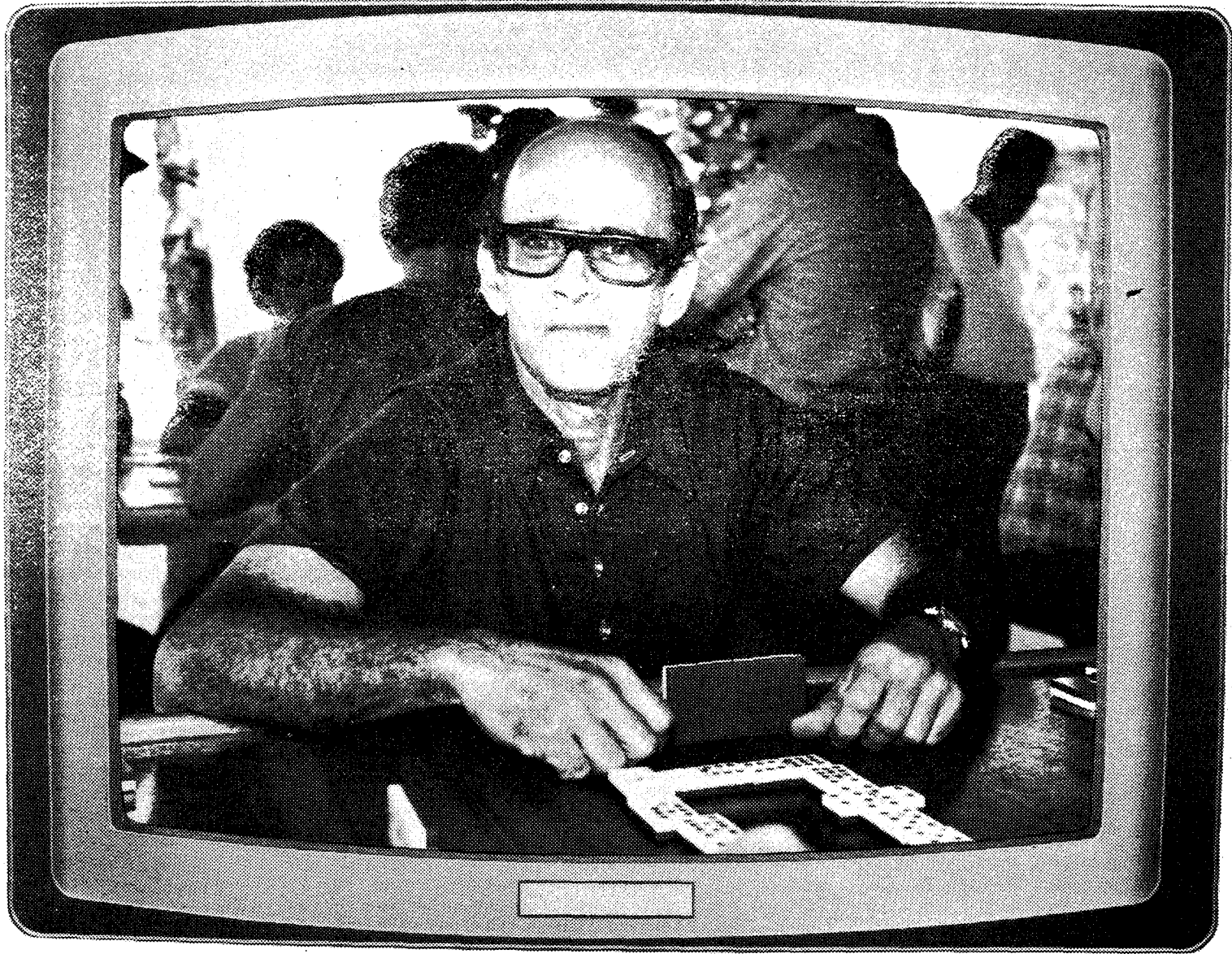
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# Relaxing with friends is good for the soul. That's Hiram Diaz's domino theory, and last week, it made him a TV star.

In his off-work hours, Hiram Diaz comes to Antonio Maceo Mini Park on S.W. 8th Street to relax with friends and play dominoes. Most of the players here are regulars. They come for the friendly competition mixed with conversation and laughter.

The city of Miami sponsors domino tournaments in the park. And while there are prizes given, Hiram plays for the sheer pleasure of being with friends.

Vision Cable went to the park with our video tape cameras to prove a theory of our own. That gatherings like this one at the park in Little Havana are an important part of Miami's culture.

It's all part of Vision's Operation Scrapbook, a wide-range project to document and record the life of the Miami area today. Our goal: to develop an electronic archive of the community, for the community.

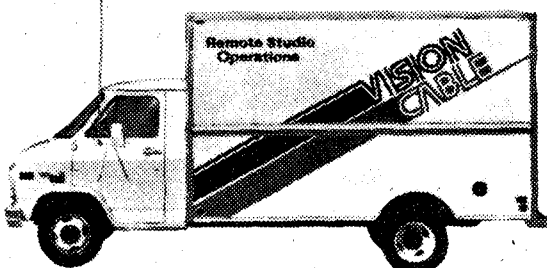
Vision Cable Communications, along with several other cable television companies, will be making a presentation at an open hearing to determine the award of the franchise for cable TV in the city of Miami. Our

stated commitment is to use technology to help you and your family enjoy living in Miami more. That's why we're planning ahead now by recording all the things—big and little, serious and lighthearted—that make Miami special to you. Like dominotournaments in the park.

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We'll be keeping you up to date on the stops we make in Miami. The next scheduled event we'll be covering is: OPERATION SCRAPBOOK—Easter Egg Hunt and Twins Easter Parade in the Orange Bowl, April 18 at 11 AM.

If you would like further information on our project, call us at 576-7866. Be sure to say it's regarding Operation Scrapbook.



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# Okay to 'pull plug'

continued from p. 6

of doctors and staff in an age of litigation.

Attorney Jeffrey Alexander who worked on amending the hospital's regulations said that it was common for medical personnel to be concerned that legal action could be taken against them. "Some hospitals I've heard of where 40 per cent of the nurses' resignations are because they refuse

to 'pull the plug.'"

Medical insecurity on these sensitive matters apparently doesn't end there.

"Even the 'high fallutin' members of the public Health Trust (that amended the regulations) still needed the theological support (of Msgr. Walsh)."

**SPECIFICALLY**, under the new regulations a refusal of treatment form can be signed by either a patient or a legally authorized person. This entitles

the patient to refuse CPR or other life saving techniques if the patient is terminally ill and his or her death is "imminent."

Asked by commission staff director Morgan Capron if such orders weren't designed more for the benefit of attending physicians than for the patient, Walsh responded;

"In our society we have to be concerned about how our practitioners are being protected." But, he added, This doesn't mean the rights of the patient are overlooked.

"IT'S A SITUATION where a happy balance is struck, he said.

"Dealing with human frailty," he continued, "we need this preciseness."

Several commission members, however, showed reservations about hospital codes based on the Jackson hospital model or blanket legislation that would regulate the treatment of dying patients.

Although the hospital order can be revoked at anytime by the patient or

legal guardian, Capron remarked "it could lead to an automatic situation where something happens that is not in the interest of either the doctor or a patient."

During Horkan's testimony Commission Chairman Morris Abram volunteered, "the side effects to legislation produce results not offset by the gains. If you had legislation of the most advanced type the normal customary relation between family and physicians will cease.

**CAPRON BEFORE** a recess on Friday went one step further, concluding that perhaps insecurity on the part of doctors and staff was not necessarily a bad thing "to the extent that it's a safeguard against precipitous action."

Commissioners also said that the courts have never convicted a doctor of murder for his role in discontinuing medical treatment for a terminally ill patient.

However, there is always the threat that the physician could be called to account for any unreasonable termination of medical care.

"It helps to maintain 'fear and trembling' in this situation" Capron said.

"Personal 'fear and trembling' ought not to be codified."



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## 2 Broward students win essay awards

FORT LAUDERDALE — Two students from Broward's catholic High Schools are among top winners in the recent essay competition conducted in conjunction with a First Amendment Congress sponsored by the Greater Miami Chapter of the Society of Professional Journalists - Sigma Delta Chi at Florida International University's Tamiami Campus.

One of the three First Place awards of \$50 was presented to Patrick Brilliant, St. Thomas Aquinas High School, category Grades 10-12; and a second place award of \$35 went to Bert Lopez, Chaminade High School, category grades 10-12, during the

Congress held April 11.

Their entries were among 326 submitted by students in elementary, high school and college levels from as far north as Tarpon Springs. Purpose of the essay contest was to encourage the public to read, think and write about the importance of the freedom of expression guaranteed by the First Amendment of the Constitution.

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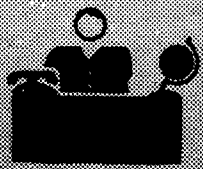
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# Matter of Opinion

## Greatest victory in history

The joy and excitement of a victory are in proportion to the danger and penalty of a defeat. No wonder, then, the victory of Christ over death has enflamed the hearts and minds of the people of all generations since the Apostles proclaimed: "Christ is risen from the dead."

By the power of God what seemed to be a hopeless defeat was suddenly turned into a glorious triumph. The powers of evil in hell and on earth massed their full fury on the person of Christ and seemed successful in wiping goodness, love and hope from the face of the earth. In no battle were the stakes ever higher. Man would have everlasting happiness or eternal grief; he would live as a child of God or a slave of Satan; his mind would be opened to the light of truth or forever closed in the darkness of error; he would find the sure path to immortality or roam aimlessly in the valley of death; he would discover the world of love or remain helpless in the prison of hatred.

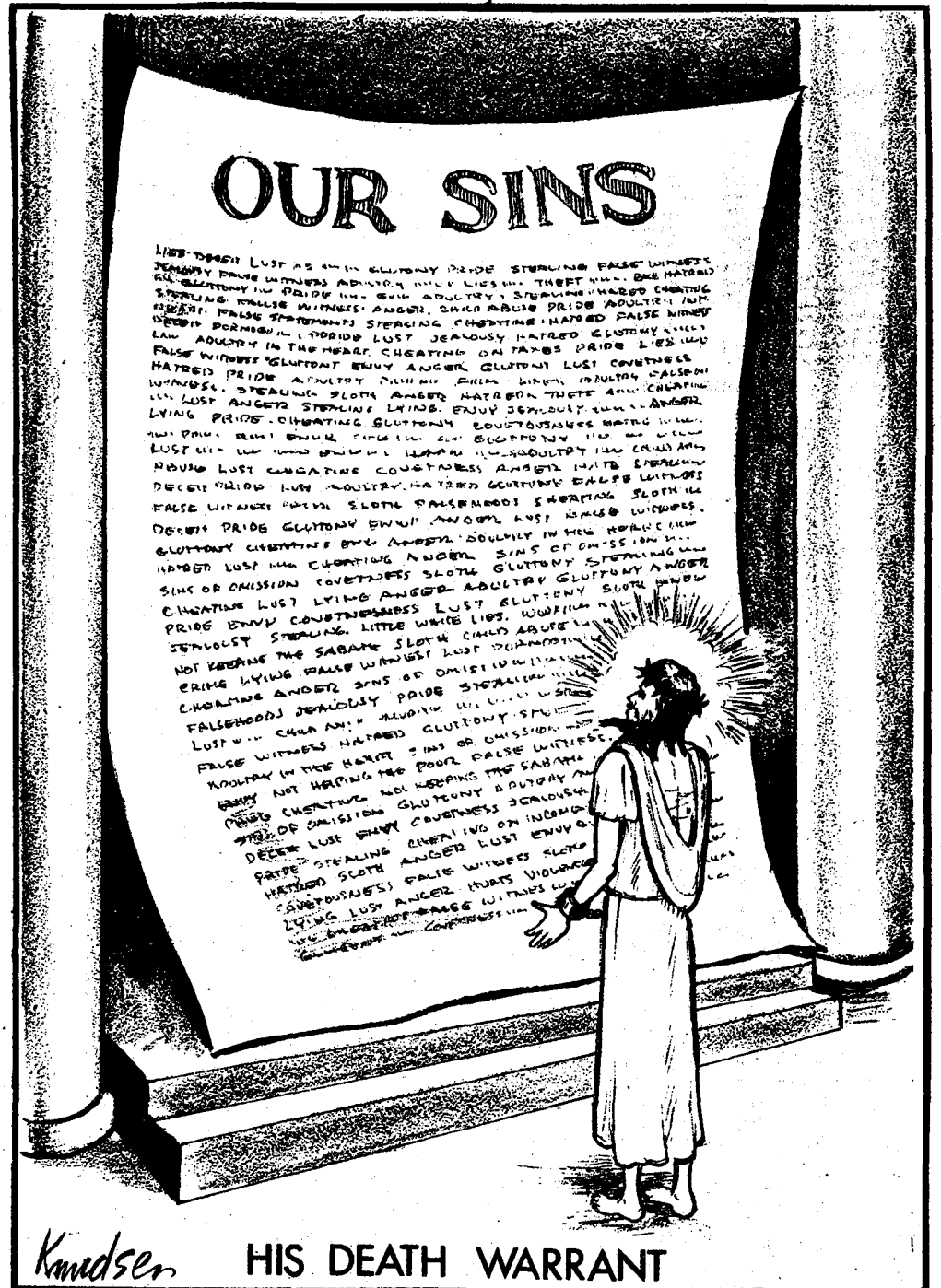
Since the life and death of all men were challenged, Christ allowed his enemies to take his life and make Him a captive of death. And when his last breath left his body, his enemies had

### EDITORIAL

good reason to claim victory. Death had put an end to every creature's power since Adam. It was the common lot of Caesars and slaves, mighty generals and starved children. Within the tomb were laid to rest beside the body of the Lord the withered hopes of the human race.

The agents of evil had had their uneasy hour of victory. And then it was all over. The tide turned so swiftly that until the end of time man will marvel at the wisdom of God, whose ways are not our ways.

If we think of what our life would be like, if the tomb had forever claimed Christ, it is only because we come thereby to appreciate the spoils of victory. For the triumph of Christ is the triumph of all who believe in Him and do his will. He conquered death and sin and despair and suffering. United with Him, we are certain that death can no longer claim us, sin cannot enslave us, suffering cannot harm us. We share in all that He won.



## Letters to the Editor

### Awaken to nuclear threat

To the Editor:

During Lent and Passover, Christians and Jews are asked to abstain from certain indulgences. Both groups are counseled to express concern for the freedom and well-being of all humanity.

Today, rather than chocolates or bread, I must ask myself to give up numbness.

It is said that a great lie kept Hitler in power; that the enormity of the crime had a "numbing" effect on the German people as well as others who "heard but could not believe."

Today, numbing and fantasies of personal survival are common responses to the threat of nuclear war.

Recently, Henry D. Abraham, M.D., psychiatrist at Harvard and Dir. of Physicians For Social Responsibility, said that it is a "delusion" to believe

that medical survival is possible after a nuclear conflagration." He cited statistics and findings at Hiroshima and Dresden: burning flesh, suffocation. Civil defense became a myth, a Dante's inferno here on earth.

Well then, how about just using a few small nukes?

Retired U.S. Admiral John Marshall Lee has assessed limited nuclear attack in a "tell-it-like-it-is-way." He says, "In the heat of battle the temptation to use them (additional nukes) would be irresistible."

Psychiatrists are joined by scientists, economists, retired army officers - all urging President Reagan to ratify Salt II, to defuse the reign of terror; to follow West German's lead to cut back on developing arms for the future. They

agree that we must not succumb to Auschwitz fever!

According to the Union of Concerned Scientists, it is four minutes to twelve on the cosmic clock. That clock has been turned back before. They turn it back when an informed electorate demands that the negotiative thrust be towards disarmament. If Brezhnev wants to talk - let's talk!

A lenten service reads "Teach us to love before it is too late."

A Passover Haggadah reads, "I shall not die, but live on, and declare the works of the Eternal."

If we are to truly experience the resurrection of hope, we must write to our elected officials, march, pray, protest or prophesy - each in our own way. Now.

Ruth Goldboss  
Lake Worth

### Thanks for K Y F

To The Editor

I would like to thank the Voice for the Know Your Faith section which is printed each issue, in particular the articles by Father John J. Castlot (A Biblical Scholar of noteworthy credentials). His writings have been providing a much-needed service to Bible-hungry Christians who have a respect for the positive contributions of scholarship to a better understanding of God's Word.

Fr. Castlot is currently featuring articles on the Gospel of Matthew (liturgically 1981 is the Year of Matthew).

Bible study, prayer groups and individuals have much to learn from each article. Thank you.

Delbert M. Kuntz  
Miami



By  
Antoinette  
Bosco

## How could a kid from a good family go wrong?

Of the hours of broadcasts I heard March 30, the day of the assassination attempt on President Reagan, one comment lingered with me. Talking about John Hinckley, the young man who allegedly fired the shots, one commentator said, in a tone of almost wonder, "he came from a good family."

If Hinckley had come from a single-parent family, the comment would have been, "he came from a broken family." Furthermore, I would bet the commentator's tone would not have held wonder or disbelief, but would have been definite, punctuated.

Having raised six children alone, I've had the opportunity to note this and think about it. I am someone who has been subtly, and occasionally overtly, blamed for the behavior of my children in a way that parents in a two-parent setting are not.

When my children misbehaved or did poor work (which happened rarely), teachers invariably would say, "They're having a problem because they are children who do not have a father in the house." When the children did very well, as they often did, some teachers would go so far as to comment, "How nice it is that they are overcompensating for not having a father in the house!"

I don't believe I ever heard anyone remark that a child was having a

problem because he or she was the product of a two-parent family, regardless of the disorder that does exist in many such homes. Such criticism would upset the image of stability we like to ascribe to families by virtue of their structures.

That's why there could be such shock in a newscaster's voice, telling of a troubled young man from a background of proper structure.

**A priest who was a jail chaplain told me that again and again parents would come to him after their son had been arrested, asking "father, where did we go wrong?" I think the right question is, "where did he go wrong?"**

Isn't it interesting how no one questions why a search into the family background is the first thing that happens when a young person gets into trouble? Obviously, the explanation is that we expect to find an answer for the deviant behavior by looking at the parents and family. Long have we been informed that the way the twig is bent, the tree will grow. It's so easy to blame the parents for the poor

product.

I think our modern cultural attitude toward parents has in some way been a sin against them. We have put parents in the position where they are to blame not only for how their children turn out, but for the mistakes and bad acts done by their children along the way to adulthood. Parents are expected to be ultimately responsible for the actions of others.

This is a terrible thing to do because it puts the children in control of the parents. There was a time when an impossible child turned adult was simply called a "black sheep." Now they are called a parental failure.

A priest who was a jail chaplain told me that again and again parents would come to him after their son had been arrested, asking, "father, where did we go wrong?" I think the right question is, "Where did he go wrong?"

In recent years social scientists have begun to research the genetic factors, the peer pressures, the influence of media and world and social environments, all of which coalesce to affect the bending of the twig and make parenting an imprecise vocation.

That's part of the reason why parenting comes with no guarantees. Add free will and individual choice and it is not too hard to find some answers to the questions of how a kid from a "good family" can go wrong.

By  
Tom  
Lennon



## Do your parents embarrass you?

**Q. I am 17 years old and my parents embarrass me. When I bring my friends home, my dad is often grumpy and doesn't say much. My mother is just the opposite, always fussing at me. She worries about my driving and tells me not to drink alcohol. She worries about everything right in front of my friends. Can you tell me what to do?**

A. First, let me tell you a couple of stories. Jerry is a young man who served his country heroically in Korea. When his term of enlistment was up, he wrote to his parents in Maine that he planned to marry Anne, a Catholic from Oregon.

His parents were alarmed. They hired a private detective to investigate the girl to see whether she was worthy of their son.

Despite the insulting behavior of his parents, Jerry and Anne married. They are now the happy parents of three children - whom they try not to worry about excessively.

Roger was a high school student I knew in 1940. His mother also fussed and worried - publicly - not only about Roger but also about his three brothers:

"Have you got your galoshes on? Do you get enough to eat in the school cafeteria? Are you catching a cold? Do you think you should date Mary Lou? I've heard..."

Fortunately Roger was a relaxed guy and his mother's loud worrying did not bother him very much. He would laugh about her endless questions. Even more important, his friends laughed with him, not at him.

We liked Roger for what he was and we didn't much care whether his parents were perfect or whether they were subject to the same human foibles as other parents.

In high school, I knew my mother was well-read, more so than many people. I also was convinced she was hopelessly old-fashioned. I used all sorts of stratagems to hide this terrible family secret from my friends.

I found out, some years later and much to my surprise, that my friends were very interested in my mother's vast fund of knowledge. They didn't pay any attention to what I considered her old-fashioned qualities.

The Lord urges us to honor our parents. That doesn't mean you have to be blind to their faults. But you might keep in mind two points:

1. If your friends are worth having, they will judge you by what you are and will not blame you for the shortcomings of your parents.

2. One of the main reasons we honor our parents is for the gift of life they gave us. Only the combination of your father and your mother could have produced the person that will be forever and uniquely you.

Yes, they have flaws, perhaps serious ones. But they had the love and courage to cooperate with God in creating you.



By Dale Francis

## More about homilies

Not everyone agreed with that column I wrote about homilies. What I said was that it was my observation that homilies were getting better. There were readers who didn't agree with that at all.

I realized when I wrote that column that although I get around a lot, hear many different homilists, I couldn't generalize from my own experiences. So I wasn't surprised that some people's experiences were different than my own. But there were some points raised, beyond just variations in quality, that might be worth examining.

Some say they get confusing theology. As a matter of fact, the week after that column appeared I was at a Mass where the homilist offered a theology fairly far removed from Catholic theology. I don't think he set out to do it. I think it came in part from an effort to apply a basically spiritual Gospel passage to social action. In the process of doing it, he made a couple of statements about Christ that don't have basis in Catholic theology.

I looked around a couple of times at points where he diverged most completely and it was obvious he had lost his listening audience. It wasn't likely he was doing any harm with his shaky theology and even though his application of the Scripture to social issues wasn't really apt, if anything got through it was probably that Catholics should be concerned for social justice. That could do some good.

But surely homilists should preach what is theologically sound. There's

really very little reason to go into obscure theological points, no need for a homily to leave people in confusion. And, of course, it is necessary for homilies to present Catholic teaching. I heard of a monsignor who said, not entirely facetiously, "I never preach on doctrine any more, too controversial." To preach what the Church teaches should not be controversial. But if it is, no surprise, for it was when Jesus Christ first delivered it.

One man who wrote said he thought

**"If you expect every Sunday a finely polished gem of a homily, you are probably usually going to be disappointed. But if what you expect from a good homily is signs of preparation and thought, an effort on the part of the homilist to find something that is good and true that he can offer you, then if you listen you'll gain something worthwhile."**

homilies shouldn't always be based on the Scripture readings but that priests should speak out on the things he knows are happening among his people, hit the people where they are. He says he wonders if the reason there is no such strong preaching of this kind is that priests are afraid people will get offended and not come back.

But he doesn't believe that would happen. He ended his letter, "I think

Holy Mother Church should try a little hellfire and damnation. People really want discipline. Why not give them some of it?"

There were some letters that started out talking about the homilies but ended up talking about the people at Mass. Their concern was that people who would never think of going to a social affair without some dressing up come to Mass dressed as if they're going out to work in the garden. It was not a complaint at all against those who might not have better clothes but those who have better clothes but don't think the occasion warrants them.

There were letters that disagreed with me when I said I thought homilies were getting better but there were a few that agreed with me, too. I think it more likely those who disagreed would write and that those who didn't write probably were in some agreement.

I do believe homilies are better but how you judge this concerns expectations. If you expect every Sunday a finely polished gem of a homily, you are probably usually going to be disappointed. But if what you expect from a good homily is signs of preparation and thought, an effort on the part of the homilist to find something that is good and true that he can offer you, then if you listen you'll gain something worthwhile. And it is because I see these signs of study, preparation, thought and effort on the part of homilists, that I say I believe homilies are getting better.



By Msgr.  
James  
J. Walsh

## Easter -- to live and die with hope

With or without faith, everyone lives by the ancient, threadbare saying, "While there is life, there is hope."

As the few remaining minutes of life tick off rapidly, the condemned convict listens painfully for the steps which will bring the news of pardon. The patient whom everyone knows is doomed to die keeps expecting the doctor to find a new medication, a different treatment, even as he slips into a coma. The trapped miner gasping for breath strains all his resources to hear the signs of approaching help.

No matter what the odds, one keeps hoping. This tendency, stubborn and bulldoggish, is built into our nature. It's part of our being. If God had not ingrained this powerful inclination in the soul, man would not be able to face even the ordinary challenges and adversities of life. Courage would be overwhelmed by cowardice. Fear would kill initiative. Without the firm hope of succeeding, no one would venture anything which promised opposition.

All this is true. But there is more. There is also a higher kind of hope.

Here is another prisoner condemned to death - this one for the crime of believing in Christ. He awaits the moment of execution with firm confidence. He is not looking for a reprieve. His thoughts are not centered on the 11th hour pardon. He is waiting now to embrace death as the gateway to eternal life. He yearns for union with God. His hopes are pinned on the divine promise of eternity.

A sick woman knows she has a malignant disease and awaits the end. Far from despair, she shows by her attitude and last words she is full of hope. She is filled with the conviction that in a short while she will live with an everlasting life. This world will be

replaced by another. Sorrow will give way to joy. Pain will be forgotten in perfect peace.

Unfortunately this kind of hope is not the heritage of everyone. It does not come as part of our natural equipment. No one gives it to himself. And yet without it, no one can have a truly meaningful life or know genuine peace or fulfill the destiny for which one has been created.

This is the hope, the unique hope, which came into the world on Easter Sunday. When Jesus severed the bonds of death and walked out of his tomb, he

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**"When Jesus severed the bonds of death and walked out of his tomb, he filled the atmosphere with the light and warmth of hope. He gave to all people of all generations a valid reason for undying faith and hope, even in the most miserable of conditions."**

---

filled the atmosphere with the light and warmth of hope, even in the most miserable of conditions.

He conquered the one obstacle - death. Death had always seemed to put an end to hope. What he did and said thereafter changed completely not only the course of civilization, but the thinking and valued and attitudes of men and women everywhere and for all times.

An enormous amount of time and effort has been used for centuries by brainy men who sought to kill off that hope, once and for all. They have con-

sistently refused to accept as fact the resurrection of Jesus. It still goes on, of course, although all history records that no one has come close to disproving the joyous teaching of the apostles that Jesus rose from the dead and sits at the right hand of the Father.

The most ingenious - and boring - explanations to contradict the resurrection still appear regularly, get some readers who are looking for the novel and sensational, and then disappear. There is a constant rehash of old theories that an earthquake swallowed his body or the body was revived before death and the sly apostles managed to slip by the Romans with the body in their keeping.

"I am the resurrection and the life; he who believes in me even if he dies shall live."

The empty tomb caused these words to be echoed across the world, and hope was born in the hearts of people, like a breath from heaven.

The poor heard them, and lost their bitterness and worked patiently towards their inheritance in the next world. Those with sick hearts or diseased bodies learned the lessons of the cross and used their handicaps as means of eternal life insurance. The bereaved stood at the grave of a loved one, and even though the heart was heavy with the sadness of separation, they were at peace, because they knew there was no annihilation. Those oppressed by dictators felt their burden lighten by the hope of justice in God's kingdom. The persecuted found themselves willing to bide their time and await the love that never fails.

This, then, is the foundation of our hope. Easter's message gives us final assurance that Christ surely is the Son of God. His resurrection sets the divine seal on all his teachings, on all his promises and claims. We can, therefore, live and die with hope.



By  
Fr. John B.  
Sheerin, CSP

## How to get away with murder

Murder is still an avocation with many people. All we need as proof of this is an examining of FBI statistics on handgun murders. In 1979 there were 9,848 handgun murders in the United States. That same year Sweden put us to shame with a record of only 21 handgun murders. Japan had 48; Canada, 52; Britain, 55; France, 800. The United States led the pack.

What is it in the American bloodstream that causes such incredible slaughter? The usual flip explanation is that we kill in self-defense. Probably abortion is the leading cause of murder in America but the handgun is piling up quite a phenomenal record.

The strange fact is that Americans in general don't want any form of handgun controls. Their explanation is that they need to defend themselves. Apparently voters become fearful because of the incredible number of murders in America.

The main obstacle to anti-gun laws is the National Rifle Association. A lobbying association that has immense power and money, the NRA contributed more than \$2 million last year to political campaigns against gun controls.

Senator Ted Kennedy, painfully aware of the assassination of his two brothers, has been backing a modest bill in Congress to ban handguns. However, he has little or no chance of success. Last year for instance, in the presidential primaries, he met with vigorous opposition from foes of gun controls who distributed stickers labeled, "If Kennedy wins, you lose!"

Yet Kennedy was asking only for a ban of handguns, not on hunting rifles, long guns or sporting pistols.

Why this concerted opposition to a ban of handguns? It is not that American voters and lawmakers have a deliberate desire to commit murder; rather, they feel that ordinary citizens ought to have a handgun ready at all times. Even many of the aged in tenements want a handgun.

In reality, the purchasing of handguns is like the arms race in miniature. Despite the intention, the weapons increase and proliferate and the atmosphere of violence spreads like a cloud over big cities.

Civil authorities and all who share responsibility for the safety of citizens have a duty to protect the

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**"Civil authorities and all who share responsibility for the safety of citizens have a duty to protect the people against the horrible after-effects of violence spawned by the use of hand guns."**

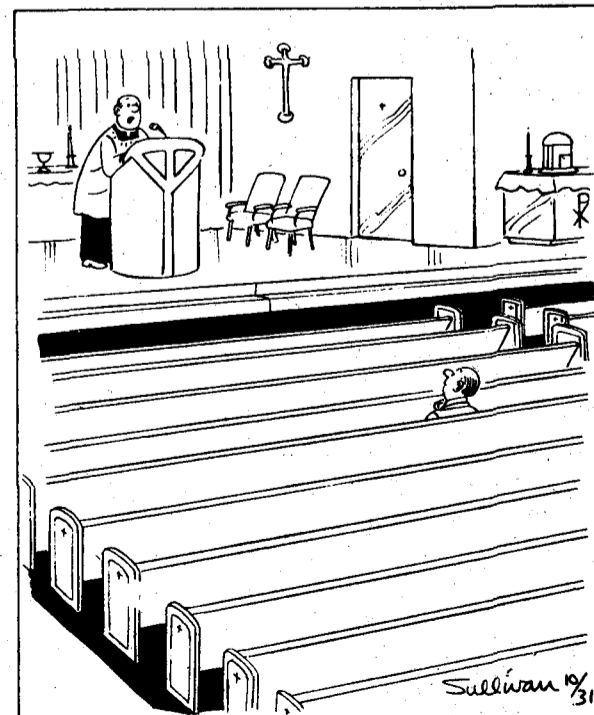
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people against the horrible after-effects of violence spawned by the use of handguns.

If voters wanted a ban of handguns they could simply vote handguns out of existence. But at present the majority of American voters don't want any such ban, and that is the real problem.

Congressman Jim Wright (D-Texas), majority leader of the House, has remarked: "Every member of Congress tells the same story. There are hundreds of people, in some cases, literally thousands, who never write to them on any such subject (that is handguns) but become irate and paranoid and very frightened at any suggestion of gun control."

One point that puzzles me is that many American voters deplore the collapse of national character, the sickness of society and the malaise so conspicuously evident in our national murder rate. Some turn to sociologists or psychologists for a cure. Why don't they look to moral theology?



"I'M GOING TO TALK ABOUT POOR MASS ATTENDANCE, AND FOR HEAVEN'S SAKE DON'T TAKE IT PERSONALLY, MR. HENSHAW."

# Oil, priests, pomp mar



Photos by Prent Browning and Ana M. Rodriguez

Archbishop McCarthy blesses Chrism oil by blowing on it while forming the sign of the Cross.



A partial view of the Cathedral, filled with priests from all over the Archdiocese.

By Ana M. Rodriguez  
Voice Staff Writer

First, there were the trumpets, calling bishops, several deacons and 17 candidates for the Permanent Diaconate into the cool cathedral on Monday evening.

- "The Spirit of the Lord God is upon me."

- "There's one thing I ask of the Lord, to be present." Soon, shouts of "Present," filled the cathedral.

Then, after the priests, silver and gold vessels were used to renew their vows, Archbishop Edward Sheehan blessed the Chrism oil, making the sign of the cross. The ceremony was more a deeply symbolic, ancient rite.

**THE CHRISM MASS** is celebrated only once a year for that which anoints, oil being from the olive tree, "specialness" in God's eyes.

No media event, this, rather an intimate celebration, a recognition for and a renewal of the pursuit of holiness," in the Archbishop's view.

**THE HOLY OILS**, like the priests and the deacons, touch the lives of almost every Catholic in the Archdiocese also were renewed.

- Oil of the Sick, olive or vegetable oil, used for anointing the sick of parishes and hospitals.

- Oil of Catechumens, likewise olive or vegetable oil, used only prior to Baptisms and ordinations to protect against evil and sin.

- Oil of Chrism, olive or vegetable oil, used during Baptisms, Confirmations, ordinations, as well as during dedications of churches, chalices and altars.

This year's ceremony was especially meaningful, said his recent heart surgery gave him a new appreciation for the priests.

"I WANT TO renew my own personal life, and I want to renew one of you, my esteemed brothers in the Archdiocese."

He called them to come forth, not as individuals or families or traditions, but "simply and joyfully."

He urged them to support each other and to support themselves.

"I suppose there's never been a time when we didn't need each other," the Archbishop said. "These are hard times and we need each other."

Do not, he asked them, judge prematurely, be proud of and defend each other, and guard your duties which may sometimes be too heavy for you.

"IF THERE IS NO witnessing of charity in the parish," the Archbishop said, "then we are not living in charity."

"We are human. We may at times lose our way."



# rk Chrism celebration

Rodriguez  
ff Writer

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ndidates for the Deaconate and the  
darkness of St. Mary's Cathedral last

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heavy.

urity in the rectory, there can be no

said.

ose heart . . . But we are proud to be

priests and we are proud of each other," he added.  
Then, after taking additional nourishment from the Eucharist, the bishops, priests and deacons slowly filed out, three carrying the vessels of Holy Oil, all ready once more to do God's bidding among the people.



Above, the Archbishop during a moment of the celebration.



Priests take Communion during the Mass.



Deacon carries vessel with Chrism oil during recessional procession.

The choirs from both St. Vincent de Paul Seminary in Boynton Beach and St. John Vianney Seminary in Miami added their talents to the celebration.



# Family Life

By Dr. James and  
Mary Kenny



## Dealing with doctors and drugs

Dear Dr. Kenny: I read your article on the overly active 20-month-old baby. We have an 11-year-old son who has been diagnosed as hyperactive. We've had him every place in Kentucky and Indiana that you can imagine. We even took him to a clinic in Florida. He has been on Ritalin, Cylert, tranquilizers of all sorts and several diets. Now he is on Desecrine which seems to help a little. We haven't had the success we would have liked and are very confused. Please help. (Kentucky)

A. We wrote a column recently on the 4-D approach to hyperactivity in children, suggesting that parents consider discipline, diet and drugs for the child and diversion for mother. To answer your question, however, I would like to focus on two additional points: 1) How to use professional help, and 2) how to use drugs.

Unfortunately parents and families have given too much of their decision-making power to physicians. Remember, professionals are experts in a particular area. We need the knowledge of experts to help us with specific problems. However, no profession is concerned with the whole person the way the family is.

IN MEDICINE, parents should question their physician about any radical procedure. A radical procedure is any intervention that interferes with

chemical or bodily integrity or with family living arrangements. In other words, parents should question drugs, surgery or hospitalization.

Ask two simple questions. First, "What will happen if we do what you recommend?" You need to know all the side effects and after-effects. You need to know the recovery odds so you can judge whether the treatment is worth the pain and expense.

Second, ask, "What will happen if we don't do what you recommend?" You want to know alternative treatments and the odds for recovery without medical intervention.

**TAKE THE ANSWERS** home and consult your spouse and family about what to do. If need be, consult another physician.

In your case, recognize that physicians can only give medical advice and knowledge. To find non-medical treatments you need non-medical experts such as educators, psychologists or nutritionists. Then you as parents make the decision.

Some of the confusion stems from differing expert opinions. You can resolve this if you realize that you and not the doctors have the final say.

**SINCE MANY DRUGS** have been recommended to you for your son, I want to add some suggestions on how to use drugs. All drugs change the body's chemical balance and may well have unintended

side effects. Ask your physician about these possible side effects.

Only use drugs when absolutely necessary and for a limited period of time. Rarely is it advisable to continue the same psychoactive medication longer than six months.

Make sure the drug is doing what it is supposed to do. Set some very specific behavioral goals in advance for your son. For example, you might expect him to be in his seat more and yell less at school between 10 a.m. and noon. Find out how long it takes the drug to have its effect. Have an observer, a teacher or an aide monitor his performance. Observation is best done by someone who is with the child daily and who does not know whether or not the child is on medication.

**IF IMPROVEMENT IS OBVIOUS**, you are in luck. If not, for heaven's sake have the good sense to stop the medication. Simple charts of a child's behavior are much better than a vague evaluation about whether his behavior "seems better" the past few months.

Parents need to insist on their responsibilities and rights. Use the knowledge and skills of physicians. Then use your head.

**(Reader questions on family living and child care to be answered in print are invited. Address questions to: The Kennys; Box 67; Rensselaer, Ind. 47978.)**



By  
Dolores  
Curran

## Easter is...

family get-togethers, and laughter. It gathers up the remnants of lent and buries them properly until another season of purple.

stirs the ancient need to till a tiny plot and plant the seeds. It brings out the doorstep sitters and evening strollers.

EASTER IS here. Away with lent, gloom, and introspection. On with smiles, love, and celebration.

EASTER IS hope. It is God's reminder that He is waiting for us, that the darkness of lent like the darkness of life is temporary, and that the meaning of our existence lies in the resurrection of His son. It is hope for the family as well, a renewal of promise, a new beginning of living out His Word together, of bringing out the goodness and love in our households of faith.

EASTER IS fun. It is decorated eggs, hunts, baskets, vacation, ham, lilies, patent leather shoes, proud little boys in uncomfortable ties,

EASTER IS empty for those who don't believe, for those who are searching, and for those who once believed but have come to question. They have known the comfort of God so their loss is double. For these and all who search, Easter is a time of pain - unless we make it otherwise by sharing our joy, our faith, and our celebrations.

EASTER IS spring with bulbs that push forth and demand our attention, cocoons which finally open to delight young watchers, seed catalogs, awesome panoramas of greenery, new young at the zoo, and the end of winter in the family. It's the signal of the 'Can-we-go-out-and-play?' season. It

EASTER IS lonely for those who have nobody to share the joys and glory of the season. It is miserable for those in rundown hotels and shabby apartments who are too frightened to go outside and too poor to enjoy life inside. It is cold for those who can't glimpse grass or hear birds. It is hopeless for those who wait for death as their only resurrection from a hope-less daily life. It is an irony for those caught in the agony of war.

EASTER IS joy, the glorious triumph of a God-Man who suffered abuse, denial and humiliation, the triumphant ecstasy of His followers who sometimes believed and sometimes wondered. His gift of life promises our own resurrection. EASTER IS!

## Family Night

### OPENING PRAYER

Alleluia, Alleluia  
Praise you  
Our Eternal King.

Alleluia, Alleluia  
Our eternal life,  
You did bring.

Alleluia, Alleluia,  
Your joy and love  
within us ring.

Alleluia, Alleluia  
Your eternal praise  
Forever we do sing!

### SOMETHING TO THINK ABOUT.—

Easter has always brought the promise of eternal life for us, yet it's truly impossible for us to comprehend this great, great mystery. Somehow though, nature itself can give us some hints in grasping the mystery. We think perhaps nature's most precious example of the promise, that is to be ours, is that of the caterpillar becoming a butterfly.

### ACTIVITY IDEAS

#### Young Families

Materials: paper, scissors, colors, string and 2 coat hangers. Share a

discussion about Easter symbols and how their message tries to convey Easter's mystery. Eggs can turn into chicks, flowers come from small seeds or unattractive bulbs. Even the Easter bunny perhaps comes from the reality of rabbits having as many as 5 litters a year. Of course share about the butterfly and then make a mobile using the different special Easter symbols.

#### Middle Year Families and Adult Families

Read aloud John 2:1-18, share reflections on what this means in our own lives today.

### SNACK.

Easter eggs and juice.

### ENTERTAINMENT.

Song fest of joyful melodies.

### SHARING.

1. Someone share a memory from a favorite Easter of the past.
2. I enjoy my family because
3. This Lent and Easter has made me

### CLOSING PRAYER

Repeat the opening prayer, or share spontaneous prayers.

Amen.

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1 fully cooked smoked ham, about 12 lbs.  
 1 c. dry bread crumbs  
 1 c. shredded Swiss cheese (4 oz.)  
 2 tbsp. dry mustard  
 6 tbsp. Breakfast Club margarine, melted  
 ½ c. drained crushed pineapple  
 Place ham, fat side up, on a rack in a shallow, open roasting pan. (Do not add water, cover, or baste.) Bake for approximately 2½ hours at 325, or til meat thermometer registers at 130. Remove ham and let cool. Meanwhile, combine crumbs, cheese, mustard, melted margarine, and pineapple in a small bowl. Pat mixture firmly over top of ham. Return to oven and bake for 30 minutes, or until cheese mixture is toasty brown. Garnish with pimiento and watercress.

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## EASTER

Readings: Acts 10:34, 37-43; Colossians 3:1-4; John 20:1-9

By Fr. Richard Murphy, O.P.

Easter is the greatest of feasts. No other is prepared for by so much fasting and prayer; no other is so widely celebrated. It is the greatest feast because it recalls and relives Jesus' great victory over sin and death. It is the world rising from its ashes.

Jesus' resurrection was not a mere return to His former way of life, although Magdalen seems to have thought so. He rose to another existence unhampered by the restriction of earthly space and time.

**NO ONE SAW** Jesus awaken, or depart from the tomb. No one would even have imagined such a thing. Not the apostles, fearful for their lives, their minds a cauldron of conflicting emotions. What changed them into lions, then? The sight of the Risen Lord.

Peter proclaimed this stirring news to Cornelius and his household. He made it plain that many had seen Jesus alive again. Paul in turn would see Him, and fearlessly, tirelessly speak of the resurrection. In fact, he told the Corinthians, "If Christ be not risen from dead, your faith is worthless... if our hopes in Christ are limited to this life only, we are the most

pitiable of men" (1 Cor 15).

Jesus died, and rose from the tomb. These are the facts. But what do they mean?

Easter and its joy must be seen against the somber backdrop of Calvary. There, for a few dreadful hours, it had appeared that the powers of darkness had at last overcome the light and won a victory over Goodness. Actually it was not that way at all, for in dying, Jesus was offering on our behalf an act of love of such staggering proportions that it forever outweighs and offsets the malice of sin.

So, although the words are paradoxical, we correctly speak of Jesus' death as a victory. God's loving plan for our salvation involved the mystery of life through death.

**THE BELIEVER** is not simply a spectator at a cosmic struggle, for this is his struggle too. If he united with Christ in that supreme act of love and obedience, it is his victory too.

And united he is, not with some dead hero of the past, but with the living God whose life he now shares. This union is brought about by baptism where, as St. Paul reminds us (Romans 6:3-5), we died and rose with Christ. In the language of sym-

bol, immersion in the baptismal waters was a sign of death and burial with Christ, and emergence from those waters was a new life of the spirit, life with Christ.

Neither the sacrifice on Calvary nor the baptism which incorporates us into Christ, dispense us from dying, or from the need of penance. We are reminded that we should be as great as we really are, and should live up to the glorious reality of our life hidden with God.

Our lives must bear witness to our victory through grace over our sinful selves. Is this possible? Yes, yes, and yes. Easter assures us that sin can no longer hold us its slaves; we are not the helpless victims of our impulses and desires, but a new creation, for we have risen from the tomb of our sins.

**LIFE IS THE MESSAGE** of Easter, a new life, a share in god's own life, and a pledge of future glory. Is it any wonder that the whole Church resounds today with joyful alleluias?

The renewal of our baptismal promises today is a good way for us to bear witness to our belief in Jesus' life, death, and resurrection. Alleluia, that is, "Praise the Lord!"

### It's a Date

**St. Kieran's Parish** will celebrate Easter with a Mass at Sunrise (6:00 a.m.) by Biscayne Bay. Location is 3605 S. Miami Ave., (adjacent to Mercy Hospital). The parishioners issue an invitation to all to join them in the celebration.

\*\*\*\*

**Third Order Carmelites** will meet at the Parish Library of St. Joan of Arc Church, Boca Raton, at 1:30 p.m., on April 26. For information call Rita Ryan, 395-8122 or Joan Hoffman, 392-1950. Everyone is invited.

\*\*\*\*

**St. Lawrence Council of Catholic Women** is having a Country Jamboree and Square Dance on April 25, at 8:00 p.m., in the Church Annex at 2200 N.E. 191 St. North Miami Beach. There will be a clogging exhibition, food, set-ups, prizes, etc. Tickets are \$7.50. Everyone welcome.

**Catholic Widow and Widowers Club** will have a social gathering on April 20, at 7:30 p.m. at 2300 W. Oakland Park Blvd., Ft. Lauderdale, Rear of PWP Hall. Refreshments, set-ups. For information please call 981-0575 or 772-3079.

\*\*\*\*

**Church of the Epiphany**, 23 S.W. 5th Ave., Miami, will have a Sunrise Mass on Easter Sunday, on the Church grounds, at 6:00 a.m. The Mass will be concelebrated by Msgr. O'Dowd, Pastor, assisted by Fr. Esquivel, Director of the Spanish Apostolate, and Fr. Dalton, Assistant Pastor. All Catholics as well as the general public are invited and are cordially welcome. The Mass will be in English and Spanish with music provided by Coro Panamericano, with both English and Latin American religious and folkloric songs.

**Coral Gables Circle 884 of the Daughters of Isabella** will celebrate Queen Isabella's Birthday on April 25, at 1:00 p.m., at the home of Mrs. Robert Rowels, 5850 S.W. 65th Ave., Miami. Mrs. Rowels is Regent. Mrs. Nancy Husted, historian will give a book review on the lives of King Ferdinand, Queen Isabella and their children. A light lunch will be served. Donation \$3.00. Please call the Regent at 666-3107 for reservations and additional information.

\*\*\*\*

**Greater Hollywood Catholic Widowers Club** will meet on May 1, at 7:30 p.m., at Nativity Hall, 700 Chaminade Drive, "Party Nite". Bring friends. Have fun, games, music and good times.

\*\*\*\*

**St. James Parish** is holding a "Spring Renewal Series" for Catholic singles between the ages of 19-39.

**April 22:** Fr. Rick Velie, "the Joy of being Single" - in the Parish Hall, 8:00 p.m. 550 N.W. 121 St. **April 25:** International Covered Dish Supper - bring a specialty dish for four. Parish Hall. 7:30 a.m. **April 28:** Fr. Don Walk, "Developing Personality Through Meditating", 7:30 p.m., Parish Hall. **May 3:** 10:30 a.m., Mass, St. James Church, lunch served afterwards. Sit in the left front section. For further information about the Singles or the above please call Joyce Pickover, 681-3279.

\*\*\*\*

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What greater consolation could a good Catholic have than the certain knowledge that he will be buried in consecrated grounds under the loving care and age-old ritual of Holy Mother Church. It is the ardent desire of our Archbishop, Most Reverend Edward A. McCarthy, that all Catholic families be informed of their right to participate in this loving service. To that end, new programs are available by which you may reserve on-time spaces of our grounds, Crypts in our Mausoleum or in our Monument section at the three cemeteries of the Archdiocese of Miami.

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# Priest says addicts suffer, not bad people

By George Kemon  
Voice Feature Editor

"I don't see addicts as bad people. I don't see criminals as bad people. I see them as suffering human beings, and I think the Church has a great deal to say to suffering human beings."

So states Fr. Sean P. O'Sullivan, newly appointed Director of the Division of Criminal Justice and Substance Abuse for the Catholic Service Bureau.

"Jesus had a great deal to say about people who are suffering," said Fr. O'Sullivan. "That's a little of my own philosophy regarding the social aspects of abuse and addiction."

When Fr. O'Sullivan came to the Archdiocese in 1964 he began to work with young people and then Archbishop Coleman Carroll asked him in the late 60s to get involved in running rehabilitation programs for teenagers who were addicted to drugs and alcohol.

The Archbishop further suggested that Fr. O'Sullivan return to school and

## Fr. Sean now 'Doctor'

Father Sean P. O'Sullivan, who recently received a Doctorate Degree in Social Work from Columbia University, has been named Director of the Division of Criminal Justice and Substance Abuse for Catholic Service Bureau.

As division director he will head three programs: St. Luke's Center, a drug detoxification center; Ozanam Residence, a program of rehabilitation for ex-offenders and Bethesda Manor a residential alcoholic treatment program.

Father O'Sullivan has had extensive experience in the criminal justice-substance abuse field. Employed by the City Council he served as legal and fiscal analyst for the criminal justice programs in New York City. From 1969 to 1971 he was executive director of Operation Self-Help in Hialeah. This program offered counseling, rehabilitation and day care to teenage drug abusers. During this time he was also chairman of the Board of Directors of Concept House, a residential therapeutic program for teenage drug abusers.

Appropriately, his dissertation at Columbia was titled **A Sociocultural Analysis of Family and Friendship Influences on Teenage Deviance**. He has taught at Fordham University and the College of New Rochelle in New York. While a student at Columbia University he served as a member of the Advisory Council in the School of Social Work.

Father O'Sullivan has received many community honors and awards; Padre of the Year Award, Archdiocese of Miami in 1969; Outstanding Citizen of Dade County, B'Nai B'Rith, 1969; Service to Mankind Award, Sertoma International, 1970; One of the Five Outstanding Young Men of Florida, 1970; One of the Outstanding Young Men of America, 1970 and 1971. He is probably best remembered by his Catholic Parishioners as the kind, loving Associate Pastor of St. John's the Apostle in Hialeah and St. Rose of Lima in Miami Shores and Our Lady of the Holy Rosary Parish in Perrine.

learn more about how to help these young people.

The new Director found himself at Florida State University for two years.

St. Luke's Methadone Center was the third drug program sponsored by the Archdiocese and was headed by the late Dr. Ben Sheppard.

Fr. O'Sullivan said he had doubts about methadone which replaces heroin without the drugging effects but keeps the subject dependent on it, though allowing to lead a useful life and receive counseling.

St. Luke's has a very useful program, according to the priest. "It has a very effective drug-free component, and they are very much into prevention — it is really a multi-faceted program. I am very impressed with the work of the director at St. Luke's Martin Green."

"In fact, I'm helping him to write a grant request at present to implement a prevention program in our schools."

Fr. O'Sullivan spoke of the six services St. Luke's offers the recovering addict. The S.N.O.W. (Special Needs of Women) project at St. Luke's is a counseling service offered to women with drug problems. Professional counseling is available along with a day care center and medical services. The service focuses on the special problems of women. Valium, quaaludes, amphetamines, cocaine and opiates are some of the drugs used by women in an attempt to cope with their daily pressures and frustrations, and may be indicative of underlying problems. Cathy Ehrich is supervisor of this program.

Fr. also spoke of Project Intercept (after care). He said Project Intercept is an outpatient, drug-free counseling program which offers services to clients who have successfully detoxified from methadone and also to men and women who have had drug problems in the past and present. The goals of this program offer therapy in order to prevent the client from returning to dysfunctional drug abuse. Steve Kurtz supervises this aspect of the total picture at St. Luke's.

The new Director also mentioned the Center's Adolescent Services program — the outpatient drug-free modality which provides counseling services for adolescents and their families. Many students are introduced to drugs that can cause problems in the areas of peer relationships, school work, and family interactions. Fr. O'Sullivan considers the adolescent period a crucial one in terms of developing a basic sense of personal identity and future direction. Drug abuse can interfere with this normal developmental process, as well as generate increased family stress. Tom Barr heads up this program at St. Luke's.

Also offered are programs in detoxification — a 21 day detox from opiates, heroin, dilaudid and percodan on an outpatient basis. Dr. Galan is in charge of Detox.

Then, according to Fr. O'Sullivan there is Methodone maintenance offered daily from 7:30 to 6:00 p.m., and Methadone services covering the programs, services, and counseling of all who are under its treatment modality. Hugh Clear is in charge of this part of the total program at St. Luke's Center.

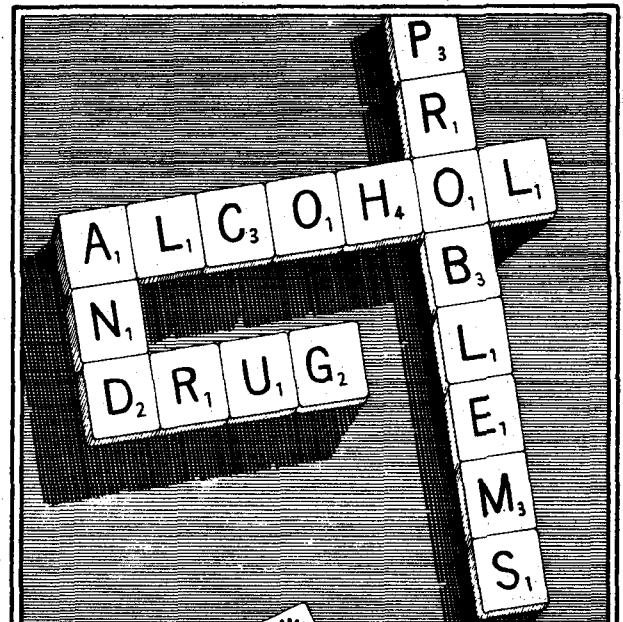


Martin Green and Fr. O'Sullivan speak with a client at St. Luke's Center. (Photo by George Kemon)

Over 250 addicts per day in various stages of recovery use the services of St. Luke's Center, according to Martin Green, Director of this important facet of the Archdiocesan programs.

Bethesda Manor, a residential component for recovering alcoholics is

another one of Father's responsibilities. The manor, on 26th Terrace off Biscayne Boulevard, provides a residential aftercare home for the alcoholic/chemically dependent client needing a supportive environment in which to begin his or her drug-free re-  
**continued on p. 18**



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# Billy Graham sees little hope of unity

By Sue Blum  
Voice Correspondent

Billy Graham, America's most noted Protestant evangelist, says he holds little hope for Christian unity.

In his first appearance in South Florida since 1961, Rev. Graham told reporters gathered for a press conference preceding his Evangelistic Rally held in Boca Raton on Palm Sunday, "I don't believe there's going to be a visible, structured unity between the various denominations. In fact, I'm not even sure it would be healthy. The divisions are too deep, too historical, too traditional, but I think there are areas where we can all work together for the common good of all mankind... for peace, for example."

Rev. Graham, who has spent very little time in this country since last September, was asked to comment on the renewed interest in Evangelization in the Catholic community.

"I THINK THAT especially the Charismatic Renewal which, for example, is taking place at the current moment in southern Poland in the Catholic Church is very encouraging," he responded. "By charismatic, I don't mean 'speaking in tongues' which so many of us think of as charismatic, but the people in Poland are studying the Bible. They're talking about renewal, personal relationship with Christ."

About the Moral Majority, Graham said, "I don't have any position except that I am for most of the moral principles that they stand for, and I think there's a great misunderstanding about what the Moral Majority is, especially in Europe. They think the MM is a white, protestant organization when actually the MM is made up of Catholics, Protestants, and Jews, people of all stripes against this permissive society that we have allowed to develop."

"ON THE EXTREME right, however,

there have been some right-wing people, in my judgment, who have no religious interest who would like to manipulate the evangelicals into some sort of political force, and this is what I have objected to, and I believe that Dr. Falwell would object to it, too.

"... My difference primarily with the Moral Majority is just that I don't want to get involved in politics. I agree with most of their moral principles; however, I did not feel it was my role to get involved with the Panama Canal Treaty or our defense posture. I felt that was diluting the Gospel and taking away from the Gospel, and that was really the only difference that I might have had."

Graham viewed the launching of "Columbia" earlier that day as "either a great force of peace and scientific progress or as a gigantic military weapon, and I suspect both motives are back of this tremendous scientific achievement. "Columbia" has the capacity to use the laser beam and a new beam they're developing out in Los Alamos to stop all incoming missiles, which means it could be a gigantic weapon in the future. In fact, the next war may well be fought in outer space."

Asked whether the recent assassination attempt was an isolated incident or just another symptom of our sick society, Graham stated, "I don't think it was an isolated incident when you have 22 young people disappearing in Atlanta and an average of several homicides a day in New York City. Violence is throughout the country, and it's not the gun, in my judgment. I'm against the Saturday Night Special, but I think they ought to be sold; but, at the same time, when Cain killed his brother Abel, the first murder in history, he didn't have a Saturday Night Special."

## Help for parents!

Would you enjoy a short series of evenings geared to helping you to become a more effective parent? The Family Enrichment Center has the answer for you in a six-session Positive Parenting Program.

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the family.

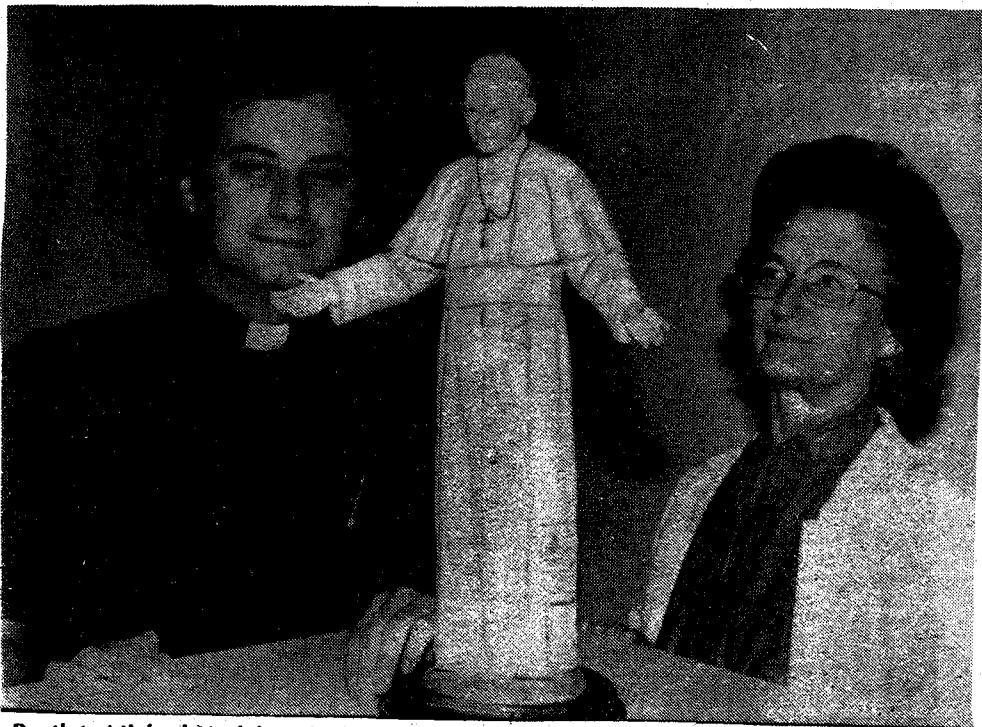
The classes will be offered at the Center in North Dade. They will be held from 7:30 to 9:30 p.m. on Thursdays starting April 30th. Classes will be conducted by Fr. Michael Flanagan, psychologist and counselor for the Catholic Service Bureau and by Mrs. Carol Farrell, of the Ministry to Parents in the Archdiocese.

The fee for the series is \$20 per person or \$30 per couple. Registration limited. Interested persons may register by calling the Family Enrichment Center at 18330 N.W. 12th Avenue. Phone 651-0280.

### POPULATION

UNITED NATIONS (NC) - The world population, estimated at 4.44 billion in 1980, could almost double by the year 2025, according to a United Nations report.

The report predicts a 6.1 billion population for the year 2,000 and an 8.3 billion population by 2025.



Brother Michael Welch, Principal of the new Pope John Paul II High School in Boca Raton, accepts a statue of the pontiff for whom the school is named. The donor, Mrs. Margaret E. Bushey, is the owner of Bushey's Religious Stores, Deerfield Beach and Delray Beach, Florida.

# Addicts not bad people Fr. O'Sullivan says

continued from p.17

entry into the main stream of family, vocation and community.

"At Bethesda," says Fr. O'Sullivan, "our goal is to continue to provide a reality based program of substance and quality, meeting the needs of the resident to the degree that they will function well and maintain on-going abstinence from alcohol and other drugs."

According to Ann Wilson, resident director at Bethesda Manor, "Our residents come to us by referral from the private sector of hospital based addiction programs, from the State and county intermediate care programs (i.e., Avon Park, Dade County Comprehensive Alcohol program) physicians, clergy, social agencies, and alcoholics anonymous."

The program at Bethesda, says Fr. O'Sullivan, is based upon recovery from alcohol through the A.A. program and the client is intensively exposed to the AA program during his stay at the Manor.

The new Director is deeply involved with the concept of family discipline. He said, "Discipline in the family cuts the chances of drug addiction in half."

"People are confused about discipline," Fr. O'Sullivan said. "When kids resist, parents tend to back down. They run scared all the time."

He also found a close link between drug addiction and other forms of

behavior - fighting, skipping school, drinking and driving without a license for instance.

"The old adage that you are known by the company you keep is proven to be right again. If your friends use drugs, there is an overwhelming possibility that you will use them," said Fr. O'Sullivan.

His new position encompasses leadership over St. Luke's, Ozanan House, a half-way house for offenders, and Bethesda Manor, a half-way house for recovering alcoholics.

The Irish-born priest has always been associated with young people in his ministry.

He recently received his Doctorate degree from Columbia University. His dissertation was a study of 285 families in the Bedford-Stuyvesant Section of Brooklyn. Father feels the results of the study are as valid for Miami as they are for New York or any other large city.

The priest feels that money is not the answer in helping people. At least, not totally. You have to have money to implement programs. But there must be change in the family structure — the responsibility of parents, the duties and discipline of children — all are components which work toward keeping the young person away from drugs.

Fr. O'Sullivan's efforts will be aimed in this direction.

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# 'Don't insult our dead' -- Latin priest

*To call the Nicaraguan revolution another Cuba 'is not only false, it is an insult to the patriots who died for our liberation' -- Fr. Fernando Cardenal.*

WASHINGTON (NC) — "It took 50,000 dead to regain our freedom from dictatorship and nobody is going to dictate to us now what to do," said Jesuit Father Fernando Cardenal, who last year headed a massive literacy campaign in Nicaragua.

"To label the Nicaraguan revolution, including the campaign, 'another Cuba' because of alleged Marxist influence is not only false, it is an insult to the patriots who died for our liberation," Father Cardenal said in an interview.

**THE JESUIT** priest also discussed the position of private schools in Nicaragua, the holding of government posts by priests, the status of religion and the Sandinista youth organization.

The Campaign last summer reached 500,000 Nicaraguans and reduced a 51 percent illiteracy rate to 12 percent in five months, he said. It was given the 1980 UNESCO prize for literacy efforts. Because of it Father Cardenal was nominated by 133 members of the British Parliament for the 1981 Nobel Peace Prize.

The Jesuit priest denied charges that the campaign was dominated by

Marxists and that the Sandinista Liberation Front is also under Marxist influence. He also protested against the Reagan administration's decision April 1 to cut economic aid to his country because arms supplies from Cuba to leftists in El Salvador were routed through Nicaragua.

"Let us be clear on U.S. aid," he said. "It is not grants but loans that we must repay. The \$75 million economic package and the \$9.6 million for wheat imports are only a minimal compensation for all the damage past administrations inflicted upon Nicaragua by supporting the Somoza dynasty for 45 years and for the arms shipments to Anastasio Somoza to kill our people during the insurrection. Add the exploitation of our resources by U.S. corporations," Father Cardenal said.

"In plain justice the U.S. government should give the funds for the reconstruction of Nicaragua, not lend them. If I am responsible for an accident that damages somebody's car, I have the obligation to compensate for the repairs."

"The problem is not the \$15 million



**Bodies like in the street in El Salvador where 23 were dragged from their homes and shot. Many refugees have fled to Nicaragua.**

being withheld now. The problem is the aggressive attitude of the Reagan administration to undermine the people's revolution."

Father Cardenal acknowledged that some 100 Cuban teachers along with some doctors and nurses were in Nicaragua, not for the literacy campaign but for earlier projects in elementary education.

Commenting on the Reagan administration decision to suspend further aid, the priest referred to statements made the following day in the House by Rep. David E. Bonior (D-Mich.) and Rep. Tom Harkin (D-Iowa) opposing the suspension because it

weakened the moderates and gave Marxists added fuel in Nicaragua.

Said Father Cardenal: "Harkin happens to have experience as a reconnaissance pilot and he said that looking at photographs presented in testimony by the CIA to illustrate the so-called arms flow from Nicaragua, he said there was nothing there of a hard evidence."

These pictures were part of a White Paper presented to the United States to governments in Europe and Latin America. "They were so convincing that no government believed the evidence," Father Cardenal said.

## 'Do-it-yourself' abortion drug being tested

By Patricia Frazier Harmon

NASHVILLE, Tenn. (NC) — Researchers at Nashville's Hubbard Hospital and Meharry Medical College are testing a "do-it-yourself" abortion drug for use by women up to five weeks pregnant.

The drug could make abortion the low-cost, at-home, non-surgical procedure abortion advocates dream of and could make abortion clinics necessary only for second and third trimester abortions.

**THE UPJOHN** Pharmaceutical company of Kalamazoo, Mich., which is funding the research, is to be the sole manufacturer of the drug, called the 15-methyl protaglandin F2 Methyl ester suppository.

In Washington, Father Edward M. Bryce, director of the U.S. bishop's Committee on Pro-life Activities, commented, "it is difficult to find any redeeming feature in this sort of research or product."

In an interview with The Tennessee Register, Nashville Diocesan newspaper, Joe Heywood, Upjohn public relations director, said the research is now being done in several

locations across the nation besides Nashville.

He said the first phase of the testing process, already completed, involves administering the drug to "normal" people, those not having the disease or condition a drug is meant to treat." Researchers monitor its effects on them.

**THE CURRENT** second phase, Heywood said, involves testing the drug on about 150 to 200 pregnant women. The third phase will involve nationwide testing on 500 to 2,500 women.

Finally, he said, the company will present its findings to the federal Food and Drug Administration (FDA) for approval or disapproval for marketing. He said researchers now hope the drug will be ready for marketing within three years.

Dr. Henry Foster, chairman of the department of obstetrics and gynecology at Meharry Medical College, who heads the researchers in Nashville, said that when the drug has been approved, a woman could obtain it with a prescription from her doctor and administer it to herself.

Reports say the entire procedure takes about seven hours.

Heywood said Upjohn has determined that the drug can be used "safely" up to the 49th day past a woman's last menstrual period, or when the baby is about 63 days old. Use of the drug after that time would probably result in an incomplete abortion, requiring completion by surgery or suction, he said.

**HEYWOOD** disagreed with Foster's claim that women could administer the drug to themselves at home. He predicted that the FDA would probably require that a physician insert the suppository and monitor the woman's condition before allowing her to return home.

Soon after the U.S. Supreme Court legalized abortion in 1973 the Upjohn company decided to develop what its president at the time, Dr. William

Hubbard, called "the most effective and convenient means" for terminating life in the womb.

What many pro-life activists call "chemical warfare on the unborn" has been going on for several years. An article in 1979 in Ob-Gyn News by Dr. Deryck R. Kent described the testing of abortifacient drugs at the University of California, Irvine College of Medicine.

Upjohn's annual report for 1979 said the ultimate targets for massive release of the drug would be Third World countries, China, India and Eastern European Communist countries.

Trial testing and advance marketing in other countries is standard procedure for many drug manufacturers, because foreign regulations governing human experimentation are often less stringent than those in force in the United States.



Retreat for Young Adults, Men and Women, ages 22-35, is being offered at the Cenacle Retreat House in Lantana for those interested in deepening their relationship with the Lord, themselves, and others. The retreat will begin at 7:30 p.m. Friday night, April 24, and continue through Sunday after lunch. For further information or reservations, call or write Cenacle Retreat House, Lantana, 33462, (582-2534).

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# Entertainment



**CLOWN WHO CARES** — Mickey Rooney stars as Jack Thum, a Chicago clown who cared for many homeless children while struggling to find employment in his profession, in "Leave 'Em Laughing," a new movie airing April 29 on CBS.

## 'Postman' is dull

• **"THE POSTMAN ALWAYS RINGS TWICE" (Paramount)**

James M. Cain's bleak, Depression-era tale of passion and retribution has been turned into a rather slow-moving and uninvolved movie, with most of its energy devoted to conveying in needless detail the sadomasochistic sexual relationship between the two principals. As Cora and Frank, the

### Capsule reviews

adulterous lovers who conspire to kill Cora's Greek immigrant husband, Jessica Lange and Jack Nicholson are miscast. Miss Lange isn't earthy enough for the part and Nicholson is too cold and too old. Because of the graphic display of sex — though some restraint is in evidence — the picture has been rated B, morally objectionable in part by the U.S. Catholic Conference.

• **"THE HOWLING" (Avco Embassy)**

This sex-and-violence exploitation film written by John Sayles, a distinguished novelist fast dissipating his reputation by churning out junk like this, and directed lethargically by Joe Dante is about a television newswoman (Dee Wallace) who finds herself in dire straits when her companions at a psychiatric retreat turn out to be a pack of werewolves. Most of the movie's energy has gone into the special effects depicting the human-into-beast transformation. Miss Wallace, whose histrionic gifts are not abundant, it seems, watches one of these horrific metamorphoses with pained concern. Because of the graphic sex and violence on display, the U.S. Catholic Conference has classified the film C, condemned. The Motion Picture Association of America has rated it R, restricted. (M.G.)

## Easter on TV

Auxiliary Bishop John Nevins will be the principal celebrant of a Special Easter Mass to be aired on WPTV, Channel 5, in Palm Beach at 8 a.m. April 19.

Concelebrating with Bishop Nevins will be Fathers Michael Devaney, O.M.I., Pastor of Mary Immaculate Parish, West Palm Beach; Walter Dockerill, Pastor of St. Rita Parish, Royal Palm Beach; and Raymond P. Hubert, M.S., Director of Pastoral Care at St. Mary Hospital, West Palm Beach.

Deacon for the Easter Mass is Rev. Mr. Brent Bohan, St. Vincent de Paul Seminary, Boynton Beach. Music will

be supplied by a singing group from the seminary, aided by parishioners from Mary Immaculate and St. Rita Parishes.

Paul Kostenbauder is the Lector.

\*\*\*\*\*

**REAL TO REEL**, Archdiocesan television program seen weekly on WCKT-TV, Channel 7 in Miami, will be aired one hour earlier than usual on Easter Sunday, April 19. Usually seen at 9 a.m., the Easter program will be moved up one hour to 8 a.m. in order for the station to present an NBC network Easter Special later in the morning.

### MOVIE RATINGS

Here is a list of movies playing in local theatres or cable systems as rated by the Department of the United States Catholic Conference (USCC) on the basis of moral suitability.

The first symbol after each title is the USCC rating. The second symbol is the rating given by the Motion Picture Association of America.

**USCC SYMBOLS ARE:**

- A-I, morally unobjectionable for general patronage;
- A-II, morally unobjectionable for adults and adolescents;
- A-III, morally unobjectionable for adults;

- A-IV, morally unobjectionable for adults, with reservations;
- B, morally objectionable in part for all;
- C, condemned.

- All Night Long, B (R)
- Altered States, B (R)
- Any Which Way You Can, B (R)
- The Big Red One, A-III (PG)
- The Black Stallion, A-I (C)
- The Blue Lagoon, B (R)
- La Cage aux Folles, A-IV (R)
- A Change of Seasons, C (R)
- The Chant of Jimmie Blacksmith, A-IV
- Coal Miner's Daughter, A-II (PG)

- The Competition, B (PG)
- The Devil and Max Devlin, A-II (PG)
- Dressed to Kill, C (R)
- The Elephant Man, A-III (PG)
- Fame, B (R)
- The Fiendish Plot of Dr. Fu Manchu, A-II (PG)
- The Final Countdown, B (R)
- The Formula, A-III (R)
- Fort Apache, The Bronx, A-IV (PG)
- Funhouse, C (R)
- Gloria, A-III (PG)
- The Great Santini, A-II (PG)
- Hangar 18, A-II (PG)
- Hardly Working, A-II (PG)
- He Knows You're Alone, C (R)

- Hero at Large, A-II (PG)
- The Idolmaker, A-III (PG)
- The Incredible Shrinking Woman, A-III (PG)
- Inside Moves, A-III (R)
- It's My Turn, A-III (R)
- The Jazz Singer, A-III (R)
- Jesus, A-I (G)
- Kagemusha, A-II (PG)
- The Last Flight of Noah's Ark, A-I (G)
- Melvin and Howard, A-III (R)
- My Brilliant Career, A-I (G)
- Night Hawks, A-III (R)
- Nine to Five, A-III (PG)
- Oh, God, Book II, A-II (PG)
- Ordinary People, A-III (R)

- Popeye, A-II (PG)
- Private Benjamin, B (R)
- Prophecy, A-III (PG)
- Raging Bull, A-III (R)
- Raise the Titanic, A-II (PG)
- The Rose, A-IV (R)
- Scanners, B (R)
- Seems Like Old Times, A-III (PG)
- The Shining, B (R)
- Smokey and the Bandit II, A-III (PG)
- Starting Over, A-III (R)
- Stir Crazy, B (R)
- The Stunt Man, (B) (R)
- Tess, A-II (PG)
- Tom Horn, A-III (R)
- Tribute, A-III (PG)
- Used Cars, C (R)

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Dated at Miami, Florida, this 27th day of March, 1981.  
RAYMOND S. SULLIVAN  
MARILYN SULLIVAN (Owners)  
J. MICHAEL FITZGERALD  
Attorney for Applicant  
700 Brickell Avenue,  
Miami, Florida, 33131  
4/10 4/17 4/24 5/1/81

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Dated at Miami, Florida, this 10th day of April, 1981.  
OSVALDO P. GUARDO  
MAURICIO SEQUOVIC (OWNERS).  
4/17 4/24 5/1 5/8/81

**LEGALS - NOTICE OF ADMINISTRATION**

IN THE CIRCUIT COURT FOR DADE COUNTY, FLORIDA  
PROBATE DIVISION  
File Number 81-1869  
Division 01

IN RE: ESTATE OF:  
ROSE JOAN CANALE,  
Deceased  
**NOTICE OF ADMINISTRATION**  
The administration of the estate of Rose Joan Canale, deceased, File Number 81-1869, is pending in the Circuit Court for Dade County, Florida, Probate Division, the address of which is Dade County Courthouse, 73 W. Flagler Street, Miami, Florida 33130. The names and addresses of the personal representatives and the personal representative's attorney are set forth below.  
All interested persons are required to file with this court, WITHIN THREE MONTHS OF THE FIRST PUBLICATION OF THIS NOTICE: (1) all claims against the estate and (2) any objection by an interested person to whom notice was mailed that challenges the validity of the will, the qualification of the personal representatives, venue, or jurisdiction of the court.  
ALL CLAIMS AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. Publication of the Notice has begun on April 10, 1981.  
Personal Representatives:  
JOAN HELENE ALBERS  
155 Campbell Avenue  
Tappan, NY 10983  
JANICE MARIE CANALE  
1335 NE 134th Street  
North Miami, Florida 33161  
Attorney for Personal Representatives:  
DAVID V. LOCOCO  
Malspeis, Lococo, Brown & Schwartz, PA  
901 NE 125th St., No. Miami, Fla. 33161  
(305) 891-6100  
4/10/81 4/17/81

IN THE CIRCUIT COURT FOR DADE COUNTY, FLORIDA  
PROBATE DIVISION  
File Number 81-3005  
Division 02

IN RE: ESTATE OF  
DAVID LEE RICH  
Deceased  
**NOTICE OF ADMINISTRATION**  
The administration of the estate of DAVID LEE RICH, deceased, File Number 81-3005, is pending in the Circuit Court for Dade County, Florida, Probate Division,

**Legal-Notice of Administration**

the address of which is Dade County Courthouse, 73 W. Flagler Street, Miami, Florida 33130. The names and addresses of the personal representative and the personal representative's attorney are set forth below.  
All interested persons are required to file with this court, WITHIN THREE MONTHS OF THE FIRST PUBLICATION OF THIS NOTICE: (1) all claims against the estate and (2) any objection by an interested person to whom notice was mailed that challenges the validity of the will, the qualifications of the personal representative venue, or jurisdiction of the court.  
ALL CLAIMS AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. Publication of the Notice has begun on April 17, 1981.  
Personal Representative:  
BRUCE RICH  
101 NE 163rd St.  
No. Miami Beach, Florida 33162  
Attorney for Personal Representative:  
DAVID V. LOCOCO  
Malspeis, Lococo, Brown & Schwartz, P.A.  
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**5A NOVENAS**

**THANKSGIVING NOVENA TO ST. JUDE**  
Oh, holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked.  
Say 3 Our Fathers, 3 Hail Marys and Glories. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication promised. P.N.

Special thanks to St. Jude for all his help. Publication promised. E.C.K.B.

Special thanks to St. Joseph for all his help. E.C.K.B.

Thanks to God & St. Jude for favor granted. Publication promised. J.R.V.

Thanksgiving to St. Jude for favors granted. Publication promised. J.D.

In thanksgiving to St. Ann for prayers answered. Publication promised. J.E.A.

Thanks giving to St. Jude for favor granted. Publication promised. C.B.

Thanks to Our Lady, St. Jude and St. Anthony, for favors granted. L.W.

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# Struggling for unity

By Lenore Kelly

Parishioners at Our Lady of Peace Parish in Lafayette, La., find that working together is not always easy but can be rewarding. The parish, 50 miles west of Baton Rouge, was the first interracial parish established in the Diocese of Lafayette.

Building a cohesive spirit at Our Lady Queen of Peace is no simple task. In the first place, there are 14 neighborhoods within the parish. Moreover, Sunday liturgies are celebrated at two different sites. Some 95 percent of the 900 parish families are black and attend Mass at the main church. White parishioners, living in new developments bordering the parish, generally attend Mass in a chapel in one of the neighborhoods.

According to the pastor, Father Daniel Regan, one of the parish's six stated goals is unity: "That our community become as one family whose unity and activity are not limited by racial or geographic divisions." Emphasizing that there is only one parish at Our Lady Queen of Peace, he stated that parishioners feel "uneasy sometimes" but are slowly learning to listen to each other.

PARISH COUNCIL member Stanley Arceneaux sees a new pride developing among parishioners. "I've learned a lot and I've changed, too," he reflects. By "dealing with other people's problems, I've developed a sensitivity I did not have before."

Mary Davis credits the activities surrounding the parish's 10th anniversary in 1979 for a closeness she thinks is beginning to grow among parishioners. "Before that time, people stayed apart. Now, after Sunday Mass, you can see the difference. It's like a family gathering."

The idea of anniversary celebration first sur-

## The Parish and Its People

faced in 1978 at meetings between former pastor Father Val Pullman and his newly appointed co-pastor, Father Regan. Both priests recognized the need for developing a good working relationship and for focusing on the future direction of the parish.

With the aid of a consultant from the Parish Renewal Office in the diocese of Lafayette, the priests met each week for six months and then set out to get parishioners from all the neighborhoods involved in reviewing the parish's history and charting its future.

FATHER REGAN says this involved "coming to grips" with the fact that the majority of adults are holding down two or three or even four jobs. This meant that finding a convenient time for people to meet together posed a special challenge. But when people began to work together, often at inconvenient times, they developed a new appreciation for each other, he suggests.

A parish convention took the list of suggestions compiled at the neighborhood meetings and used them to develop recommendations for the parish council which, in turn, developed parish goals.

We wish we could do a "lot of things overnight but it is going to be a long process," says Arceneaux. According to Father Regan, there are already some tangible results. More people are involved in the parish, parish income has increased and a part-time sister now works with parish religious-education programs.

"There's a sense of trying to do the best thing for the whole parish, not just for one segment," Arceneaux says. "We argue with each other a lot but when a meeting ends, we shake hands and go away smiling."



# Collaboration

By Father Philip J. Murnion

What happens when people collaborate? Many corporations, schools, hospitals and other institutions of society want an answer to that question.

To find the answer, school administrators consult parents, hoping the result will be an increased ability of parents and teachers to serve together in the education of children. Some corporations initiate procedures to promote greater understanding and greater teamwork among employees.

FAMILIES are concerned about collaboration too. Our complex society places special demands on the time, the energy and the relationships of family members - influencing the family's lifestyle for better or worse. Family members often find that if they are going to spend time together, if they are going

**The thrust toward increased collaboration in many parishes does not mean that a shift has taken place to a 'crowd approach,' with every person doing his or her own thing. The goal is to encourage the clergy, religious and laity to collaborate in a common mission.**

to contribute to each other's lives and carry out responsibilities as a family, they need to collaborate in the work of being a family.

It isn't surprising that at a time when many of society's institutions have collaboration on their minds, people in parishes also are exploring ways to share in the work of being a parish.

When parishioners of St. Joseph the Worker Parish in Marrero, La., gather for their annual parish assembly, they find they are able to work closely together in setting goals for the coming year. In fact, in the atmosphere of trust that exist, the pastor and the staff do not feel they must vote in the assembly's proceedings.

This year parishioners at St. Joseph the Worker approved goals calling for more parish efforts to aid the positive growth of family life, and for more opportunities to be educated about local and global injustice and to carry out action that promotes justice. In the past, parishioners have agreed to promote greater youth involvement in the parish and to foster opportunities for spiritual growth.

THAT SITUATION, in which parishioners play the role they do in formulating parish goals, came about after several years of growing participation

by parishioners in the work of the parish. They were years of reflection and collaboration.

St. Joseph's experience is a strong example of a growing phenomenon - the sharing of the parish community in the leadership of the parish, in the work of being a parish.

What are the advantages of this kind of sharing? First, when people share in the development of any institution's goals, they tend to feel more responsible for carrying out the goals. They may develop a greater sense of the urgency of the goals, as well.

In addition, when the people of a parish collaborate, they tend to understand better what the parish's goals are. This understanding can lead to a better use of the particular talents of each person in the parish - a second advantage of this kind of sharing.

The thrust toward increased collaboration in many parishes does not mean that a shift has taken place to a "crowd approach," with every person doing his or her own thing. The goal is to encourage the clergy, Religious and laity to collaborate in a common mission.

SOMETIMES the movement toward increased collaboration in a parish takes place in a special way among the staff members. Staff collaboration, which can take various forms, may mean that each member of the parish staff feels that his or her special leadership abilities are receiving encouragement. Better coordination of parish programs may also result.

Of course, collaboration among staff members holds special challenges, too. It means being open to suggestions and criticisms, respecting differences of opinion and differences of personality, and trying to achieve joint decisions.

In some dioceses, parish staff members work together as officially appointed teams of priests, or as teams of priests, Religious and lay personnel, who share in the direction of the parish. But even in many parishes where the more usual structure is maintained, with an appointed pastor, efforts to promote collaboration among the members of the parish staff are underway.

Whether among the staff members or within the parish as a whole, collaboration and communication often seem to be reverse sides of the same coin. Communication, it seems, is important within any of society's institutions. Family members, for example, need to communicate - to know and understand each other - in order to be a family.

In the parish, a special kind of family, communication plays a role of similar importance. It is part of the foundation on which collaboration - the work we do together - is built.

# The Parish and Its People

## 'Up close' and personal

By Evelyn Eaton Whitehead

Communication can be a tricky business. Most of us know this from our own experience. It is a conviction shared by marriage counselors, family therapists and business consultants as well.

There are a lot of reasons why this is so. Our lives today are very busy; often we don't take the time that is necessary to listen well or to be clear about what we really mean when we speak.

But the reasons can go deeper. Communicating with people means coming "up close." Being close to other people can be comforting and exciting and even fun. But, as we realize very regularly in our own lives, it also can be a strain.

In the course of a typical week — at work, at home, with friends and neighbors — we get close to other people at many points. Obviously the situations vary. The relationship I

**Communicating with people means coming 'up close.' While that can be comforting and exciting, it also can be a strain.**

have with my teen-age daughter at home, for instance, is much different from the one I have with my immediate supervisor at work.

**BUT, IN** both, I am likely to sense the other person up close — close enough to influence me, close enough for that person to be affected by what I do and say, for better and for worse.

Friendship and love can be part of the experience of being close to

people. Cooperation or conflict are other possibilities. And here I think of the planning or problem-solving meeting, perhaps in a parish or at school.

In all these different situations, communication is important. Furthermore, in any of these instances, communication can get complicated — a fairly normal circumstance when people get close to each other.

Let's take an example. I volunteer to

serve as a member of a group of people who are going to have to work closely together planning a youth ministry program for the coming year. After several weeks together, I begin to feel uncomfortable.

**THE PROBLEM** is not that any one person has taken over, dominating the group or impeding the work. Rather, it is that I begin to feel these other people are getting too close to me.

My work and my contribution are af-

fectured by what these others do. My suggestion is only one among many. My ideas begin to look different to me after the group has begun to deal with them and make changes.

I feel that things aren't going as they should, as I expected them to. On the one hand, I react with a take-control kind of thought: "If only I could get them to do it my way!" On the other hand, I feel like dropping out: "They don't appreciate me anyway; it would be better for me to go off on my own."

**WITH THESE** feelings, communication becomes difficult. For it makes me more interested in defending myself than in sharing my ideas or listening well to what someone else has to say. Furthermore, self-defense is not a stance that leads to open communication.

Then how does one move beyond feeling defensive? Again, many factors are involved: my level of self-confidence; the emotional support I feel; the sense I have of the risks at stake for me.

In addition, the convictions I hold about other people can be a key factor in moving beyond defensive feelings. What are other people for? If I value others only to the extent that they can fill my needs, then open communication is unlikely.

Here religious values come to bear. As Christians, we celebrate the audacious conviction that in our neighbor we meet Christ. Obviously, this conviction doesn't do away with all the many practical difficulties of communication. But it can help us to recognize the feelings that may develop when we get close to people; to recognize the power and grace of being close, as well.



By Father John J. Castelot

Several concerns motivated Matthew to recast the traditional material about Jesus in the form of a new Gospel. These concerns were varied. They had to do with preaching, liturgical celebration and controversy with people outside the Christian community.

A more fundamental situation was created by the dynamic life of the community itself. Matthew's community was experiencing unsettling changes and its thinking about the meaning of Christianity was developing; the material about Jesus had to be applied to the life of this community if the community was to remain alive and vital.

Just as there are people today who are unsettled by events in the church's life - for example, the liturgy - there were those in Matthew's church who were upset by events. Matthew had to reassure them and that required prudence, tact and a generous dash of genius. The Gospel of Mark, valuable as it was, was not the last word.

**THE FERMENT SEETHING** in Matthew's community bubbles up throughout the Gospel. Some people are allowing their charismatic gifts to blind them to the basic demands of religion (Chapter 7); community leaders are derelict in their duty, causing scandal to the faithful, leading to neglect of straying members and an insensitive lack of forgiveness (Chapter 18).

The great discourse of Chapter 24 points to the existence of false messiahs and self-styled prophets, persecution, betrayal and a lessening of love and zeal on the part of Christians.

All these factors indicate a community in transition, and the

single most important factor in the transition was the change in the very makeup of the community. What had been a staunchly Jewish-Christian church was becoming more and more gentile in membership. It is hard for us to appreciate the trauma this caused for many among the original members.

**AS JEWS, THEY WERE** passionately, and understandably, loyal to the Law of Moses and to the traditions and customs which made up the very fabric of their lives. Then, along come gentiles, fellow Christians, who do not relate to the Jewish law in that way.

This posed a real problem for Matthew. He had to ease his community into a new situation while still respecting their sensibilities. He did not want to reject those sensibilities out of hand. Matthew had too much respect for the tradition to do anything so drastic.

But neither could he deny what was happening in his community. Matthew had to find a way to accept the new without completely destroying the old - a delicate task, as indicated in the words of Jesus at the end of Chapter 13: "Every scribe who is learned in the reign of God is like the head of a household who can bring from his storeroom both the new and the old."

Matthew's desire to move with the times without turning his back on the old is suggested, too, by the way he edits the saying about putting new wine in old skins. In the earlier Gospel, Mark cautioned against this, lest both wine and skins be lost.

Matthew's version ends, "No, they pour new wine into new wineskins, and in that both are preserved."

**New  
wine  
in  
new  
skins**

# Mary's daily journey is inspiration for Way of the Cross

By Desmond Sullivan

JERUSALEM (NC) — Tradition says it was the mother of Jesus herself who began the Way of the cross, by making daily visits to places that held memories of her Son's suffering and death.

**MARY WOULD BEGIN** her daily journey by walking past the house of the Jewish high priest Caiaphas, who charged Jesus with blasphemy and finally condemned Him to death. She would proceed down the low road below the huge walls of the Temple then across the brook Kidron to the Garden of Olives.

From there she would walk into the city, across the courtyard of Pilate, and up the long hill to Calvary.

In a nearby garden was the tomb in which Christ was laid after His death and before His resurrection.

Mary's walk of meditation has been followed by generations of Christians and is to this day. Every day at 3 p.m., a Franciscan priest waits for pilgrims at the spot where Jesus was condemned to death by Pilate. The buildings have changed. Shops, convents, a mosque and a street replaced Pilate's fortress. But archaeologists have found underground the pavement of the courtyard called Lithostrotos by St. John. Here pilgrims pause to start their meditations at the first station of the Way of the Cross.

**THEY START** down the narrow street of Via Dolorosa along which Christ bore His cross — the second station. It leads past the Oriental Bazaar and crowds of merchants. At a point where the road turns and starts the long climb up to Calvary, Christ, carrying the heavy cross, stumbled and fell. A small Polish chapel commemorates this third station.

Near the place where He fell, Mary stood unobtrusively that first Good Friday. She met her Son at this, the fourth station.

A few hundred yards farther, the soldiers realized Jesus could not make it up the long hill. So they forced Simon of Cyrene to carry the cross. Today a stone set in the wall, touched and worn by the hands of the pilgrims, marks the spot and a chapel of Simon commemorates the fifth station.

A street of steps then climbs up the hill. These days it is a quiet street with a few souvenir shops, a baker and two tourist attractions: an exhibition of Armenian pottery and another of Palestinian embroidery.

**BUT WHEN JESUS** walked up the street, angry crowds in a lynch-mob mood were gathered in the narrow street.

An uncertain tradition says a woman at a window above the street saw Jesus and rushed down to remove sweat and blood from His face with a towel, the "Vera Ikon."

The face of Jesus was forever printed on that towel and also gave its name to that woman of compassion, Veronica. Now the Little Sisters of Jesus have a shrine chapel on this, the sixth station.

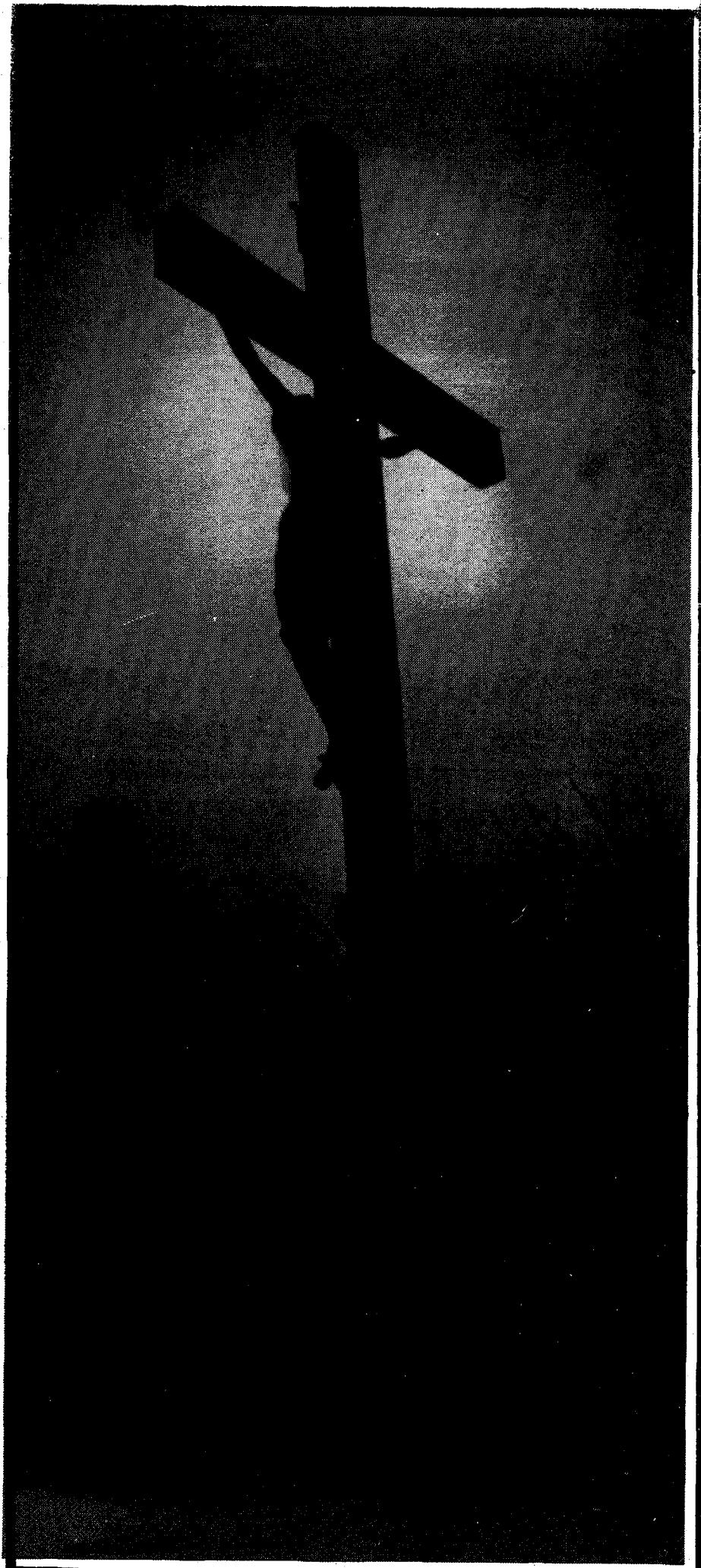
The Sisters also have a small workshop where they prepare ikons of the mysteries of the Redemption.

**THE SEVENTH** station, where Jesus fell the second time, is a small corner chapel on a bustling market road. Pilgrims trying to pray and meditate here have a hard time with the crush of tourists, the shouting of merchants, and the hurrying messengers.

In Jesus' day this marked the edge of town. A Gate of Judgement stood at this spot, leading from the city hall wall to the hill of execution.

Tradition says that on the gate was posted the notice of condemnation, and up to this point, criminals had chances for clemency from the Roman governors. But once through the gate, there was no chance for remission. The women of Jerusalem knew this and waited here. Jesus spoke to them at this eighth station and then continued His journey.

Golgotha (place of the skull) lay beyond the gate. It was near the top of the hill that Jesus fell again — the ninth station.



The soldiers then stripped Christ and nailed Him to the cross.

The 10th and 11th stations are only a few feet apart. On the highest point of the hill, one may still touch the rock cleft in which stood the cross on which He died and from which He was taken down, the 12th and 13th stations.

And after He died, it was not far to carry Him to the private garden on the other side on the hill, where He finished the first Way of the Cross at the 14th station, the tomb.



## Misa del Crisma en la Catedral de Miami

Por Ana M. Rodríguez

Hubo trompetas, llamadas e instrucciones a unos 200 sacerdotes, 6 obispos, varios diáconos y 17 candidatos para diaconado transitorio y para el permanente en la fresca penumbra de la Catedral de Santa María el Lunes 13 y al caer la tarde... Comenzó la ceremonia con el ritual saludo de entrada.

Después las Lecturas Bíblicas:

- "El Espíritu del Señor está conmigo porque el Señor me ha ungió."

- "Sólo pido una cosa del Señor, vivir en la casa del Señor".

De pronto, gritos de "Presente" rompieron el silencio cuando los aspirantes al diaconado fueron llamados para ser aceptados al ministerio.

Después que los sacerdotes hicieron la renovación de sus votos, entre ellos los que cumplen sus aniversarios de oro y plata, el Arzobispo McCarthy

sopló tres veces sobre el aceite haciendo la señal de la cruz, consumando una vez más el simbólico y antiquísimo ritual de la Iglesia Católica.

La Misa del Crisma se celebra solamente una vez al año para los ungidos y para aquellos que unge, el aceite, que desde los remotos tiempos judíos tiene un sentido de "especialidad" a los ojos de Dios:

Los aceites sagrados que como los obispos, sacerdotes y diáconos, tocan la vida de todos los católicos de la arquidiócesis, también fueron renovados.

- El Aceite de los Enfermos, puro de oliva o vegetal, usado solamente para ungió a los enfermos.

- El Aceite de los Catecúmenos, igualmente puro de oliva o vegetal, para ungió sólo antes del bautismo y para ordenaciones sacerdotales como símbolo de fortaleza contra el mal y el pecado.



El Arzobispo Edward McCarthy bendice los Santos Oleos que ungió a los enfermos, catecúmenos, a los que reciben el Orden Sagrado la consagración episcopal o el bautismo.



Los sacerdotes, obispos y diáconos compartieron fraternalmente el Cuerpo y la Sangre del Señor después de renovar sus votos.

### ARZOBISPO DE SAN JOSE PRESIDE MARCHA

Costa Rica (NC) - Unas 30,000 personas participaron de la marcha del silencio presidida por Mons. Román Arrieta, arzobispo de San José, en protesta contra la violencia que comienza a invadir a este país centroamericano de 2.2 millones. "Señor, no permitas que el odio venga a envenenar el alma de nuestro pueblo...Tú que nos enseñas que la vida humana es sagrada, no permitas que ningún costarricense ni quienes disfrutan de nuestra hospitalidad se convierta en otro Caín asesinando a su hermano por ninguna razón...Libranos del terrorismo homicida, la sangrienta acción

guerrillera, el secuestro inhumano y cualquier otra forma de violencia," fue su oración frente a la catedral. La multitud rompió el silencio con un sonoro "Amén". Días antes una bomba había herido a tres guardias de la embajada de Estados Unidos y su chofer, y otra había explotado en la embajada hondureña. "Se trata de un ataque aislado que no podrá desestabilizar a un país tan unido y firmemente enraizado en la democracia", dijo el presidente Rodrigo Carazo.

Un grupo izquierdista de solidaridad con El Salvador se hizo responsable del ataque.

- El Aceite del Crisma, como los anteriores pero mezclado con bálsamo se usa en los bautizos, confirmaciones, ordenaciones, consagraciones de obispos y en la dedicación de una nueva iglesia y en la bendición de las campanas, cálices y altares.

La ceremonia de este año tuvo especial significado para el Arzobispo, quien dijo que con su reciente operación del corazón ha ganado una nueva apreciación de sus hermanos sacerdotes.

"Deseo renovar mi personal y agradecida promesa a todos y cada uno de ustedes, mis estimados hermanos en Cristo."

Entonces les pidió que se apoyasen unos a otros y practicar la virtud de la caridad entre ellos.

"Supongo no ha habido tiempo en que no nos hayamos necesitado mutuamente", dijo el Arzobispo, "pero estos son tiempos en que especialmente dependemos y necesitamos unos de otros".

"Si no hay testimonio de caridad en la rectoría, no podrá haber caridad en la parroquia... Somos humanos, a veces podremos aflojar un poco... pero debemos sentirnos orgullosos de ser sacerdotes y unos de otros". Después que todos compartieron y cobraron fuerzas en la Eucaristía, salieron para cumplir la voluntad de Dios.

### Mensaje del Arzobispo por Pascua Florida

A nombre de los sacerdotes, religiosos (sas) y fieles de la Arquidiócesis les deseo un cálido y gozoso saludo de Pascua de Resurrección, paz y bendiciones a todos los amados miembros de nuestra comunidad.

Reflexionando sobre los problemas que han acosado a nuestras comunidades durante el pasado año, hallamos especial esperanza en el significado de la Fiesta Pascual cuando celebramos el amor redentor de Dios por la humanidad, cuando nos damos cuenta que la fidelidad al Señor y a Su gracia es la llave para resolver nuestros problemas.

El progreso humano, aunque es una gran bendición, trae consigo grandes tentaciones. Cuando la escala de valores se altera y el mal se mezcla con el bien, los individuos y los grupos solo consideran sus propios intereses y no el de los demás, el resultado es que nuestras comunidades dejan de ser hogares de verdadera hermandad, Amenazando con destruirse a si mismas.

La Pascua nos recuerda que la actividad humana, diariamente puesta en peligro por el orgullo y el desordenado amor propio, encuentra su purificación y su perfección en la cruz y la resurrección de Cristo.

Constituido en el Señor por Su resurrección, Cristo a Quien todo poder en los cielos y en la tierra ha sido dado sigue obrando en los corazones de los hombres por el poder del Espíritu. El no sólo despierta en ellos un anhelo por el mundo venidero sino que, por este mismo hecho, El también inspira, purifica y fortalece aquellos deseos generosos por los cuales la familia humana busca el hacer su propia vida más humana y el alcanzar las mismas metas para todos sus miembros.

## San Aniceto

ABRIL 17

San Aniceto fue el oncenno derramado sangre por lo que Papa, es decir el décimo se le dió el título de mártir, sucesor de San Pedro. Gobernó En estos tiempos la cristianidad romana tuvo que enfrentarse no sólo con la persecución de los emperadores, sino también con las herejías de Valentín y Marción a mediados del siglo II.

## San Anselmo

ABRIL 21

San Anselmo nació en Aosta (Piamonte), Italia, descendiente de noble y cristiana familia. A los veintinueve años entró a la abadía benedictina de Bech-Hellouin en Normandía, siendo abad su compatriota Lanfranco, a quien sucedió como abad en 1078. San Anselmo fue nombrado arzobispo de Canterbury en 1093. Poseedor de grandes conocimientos de filosofía y teología fue considerado como uno de los precursores de la teología escolástica. Por sus escritos ganó el título de Doctor de la Iglesia. Valiente pastor de su grey, defendió con energía la libertad de la Iglesia contra las ambiciones de dos monarcas ingleses. Murió en su archidiócesis en Abril 21 de 1109.

## Se Oponen Obispos a Casinos de Juego

**Boston (NC)** - Los cuatro obispos de Massachussetts han expresado su oposición a los intentos de legalizar los casinos de juego en Massachussetts.

El Cardenal Humberto Medeiros, de Boston, el obispo Bernard J. Flanagan, de Worcester, Joseph F. Maguire, de Springfield y Daniel A. Cronin, de Fall River se unieron en una declaración hecha en Abril 9, sobre la materia.

Los obispos declaran que ellos "están alarmados por los numerosos efectos negativos que tendrían los casinos entre los ciudadanos."

Entre los efectos negativos señalan el peligro de la presencia y participación del crimen organizado en este negocio, la potencial corrupción de oficiales públicos, la estimulación del juego ilegal, aumento en el consumo de bebidas alcohólicas y la intro-

ducción de la prostitución.

Aparte del marcado aumento en el juego compulsivo estimulado por las ofertas de crédito cuando el jugador se queda sin dinero, existe abundante información de que los pobres y los ancianos son a menudo forzados a dejar sus hogares para dejar paso a la construcción de los casinos o son afectados por la presencia de los mismos y forzados a relocalizarse.

Los obispos alegan que la introducción de los casinos de juego resultará en el cambio del control por parte de la población local al control por la industria del juego. Añaden que los simples juegos de interés, jugados mayormente como entretenimiento, no son por sí inmorales, pero existe una gran diferencia entre éstos y el casino cuyo objetivo es el dinero.

### JUSTA COMPENSACION AL OBRERO

**Vaticano (NC)** - Al lograr un acuerdo laboral con 1,500 empleados del Vaticano, el Papa Juan Pablo II dijo que a pesar de las estrechuras económicas, "es justo que los trabajadores reciban una compensación

adecuada: para que mantengan a su familia con dignidad... Yo también fui obrero." Había conversado por casi dos horas con 39 delegados de la Asociación de Empleados Seglares.

## IMPORTANTE

### La Iglesia San Lázaro no es Católica

Deseamos hacer saber a la comunidad de nuestros fieles que la llamada Iglesia San Lázaro y otro templo o capilla con el mismo nombre, que según noticias usan el nombre de "católicos", no pertenecen ni están asociados en modo alguno a la Arquidiócesis de la Iglesia Católica Apostólica Romana de Miami y que por lo tanto no son lugares de oración para nuestros fieles quienes deben estar prevenidos.

# X Aniversario de Encuentros Familiares

La crisis familiar por la que pasaba y pasa hoy día la Comunidad Latina de Miami, hizo pensar en una experiencia que ayudara a mejorar las relaciones de los esposos entre sí y con sus hijos. De esta necesidad nacen Encuentros Familiares.

Desde hace ya 10 años existen en Miami los **Encuentros Familiares** y durante estos 10 años muy abundantes frutos se han recogido. El P. Florentino Azcoitia, S.J. es su Asesor Espiritual.

Los **Encuentros Familiares** son un "apostolado integral", que anhela reunir a su alcance conjuntamente a padres e hijos, y hacerlos trabajar unidos



En Misas Comunitarias se nota la unión y la familiaridad cristiana que crean los Encuentros Familiares.



Los "picnics" de Encuentros Familiares están diseñados para estrechar los lazos de cada familia y entre todas las familias.

por la consecución de un solo fin: la paz y la unión. Si éste ya existe, se ganará en profundidad; si se había perdido o estaba en peligro, se tratará de consolidarlo, con la colaboración de todos; o de reconquistar, si hace falta, la armonía perdida.

No carece de interés, al llegar aquí, dar una descripción del método que allí se emplea.

### TECNICA PASTORAL

El Encuentro Familiar se desarrolla entre charlas y experiencias acomodadas a los diversos niveles, según se trate de padres e hijos, sean éstos adolescentes o preadolescentes.

Un conocimiento de la Psicología individual y familiar rige la técnica de cada una de las ponencias, cargadas también de vida y vivencias humanas.

Como apostolado cristiano que se esfuerza con ahinco por llevar a Cristo al hogar, la figura de Jesús, quien en frase del Apocalipsis está a la puerta y llama (Ap. 3.20), va apareciendo a lo largo de todo el Encuentro Familiar.

Al final de los dos días de

trabajo intenso y serio, en los que todos han oído exponer con sinceridad y sin ambages las grandezas de la familia, como también las responsabilidades de cada uno, se encuentran padres y hijos en lo que sería la culminación de este fin de semana y que constituye propiamente el Encuentro Familiar.

### MISA FAMILIAR COMUNITARIA

La **Misa Familiar Comunitaria**, con asistencia masiva de antiguos y entusiastas "encuentristas", cierra con broche de oro la tarde de un domingo feliz.

El rito de la paz en esta gozosa Eucaristía, lleva consigo caracteres especiales: en muchos casos supone una auténtica "reconciliación" familiar ante el altar del Señor (que trajo la paz a los hombres de buena voluntad Lc. 2.14) y que es el fruto de dos días de labor apostólica.

Las estrofas de la cación del Encuentro Familiar en el día del Señor resuenan con un especial énfasis:

"Juntos van los padres y los hijos también y Cristo en el centro Nuestro amigo es"

El Encuentro de todos con Cristo dará consistencia a la labor apostólica realizada.

### ACTIVIDAD DESPUES DEL ENCUENTRO

Para completar el cuadro, unas líneas más sobre lo que se ha predispuesto para garantizar los frutos de estos Encuentros:

1) El llamado "Post-Encuentro" semanal. Se comienza con una Misa familiar comunitaria. Se concluye todo con una conferencia a cargo de profesionales, sacerdotes, padres o hijos... con el fin de llevar a todos, según sus diversos niveles, a una mayor profundización en la grandeza de la familia. Películas con tema familiar se exhiben y comentan por padres e hijos.

2) **Fiestas Familiares.** Se tienen varios Picnics al año y bailes familiares con animadas competencias entre padres e hijos.

3) **Día de las Madres o de los Padres.** Preparados con una noche especial, dedicada a recordar lo que un padre y una madre significan en la vida del Hogar.

4) **Fiesta de la Sagrada Familia.** Es la gran fiesta institucional; del último domingo de Diciembre. La gran ocasión para poner delante a cada uno su propio modelo en la familia.

5) Una oficina, siempre abierta y rebosante de calor familiar, todos los días laborables, de 9:00 a.m. a 5:00 p.m. con el deseo de servir desinteresadamente y de orientar a las familias que acudan.

### PROXIMO ENCUENTRO FAMILIAR N° 83

El fin de semana del 2 y 3 de Mayo se celebrará el Encuentro Familiar N° 83.

Todas las familias que deseen participar en este Encuentro Familiar **10° Aniversario**, pueden llamar a la oficina, al teléfono 751-2453.

# Enmienda ERA y Aborto van juntos

Por Magaly Llaguno

Existe una gran confusión respecto a si la enmienda "ERA" (Equal Rights Amendment - enmienda de derechos iguales para la mujer) establecerá o no el derecho al aborto provocado en la constitución de EE.UU., de ser ratificada por los estados necesarios. El debate va cada día en aumento, según se acerca el fin del término establecido en el cual la enmienda deberá ser aprobada por las legislaturas estatales o de lo contrario quedar anulada.

Las feministas alegan que "ERA" es necesaria para eliminar totalmente la discriminación y proporcionar igualdad de derechos a la mujer. Sin embargo, dicha discriminación ya es ilegal mediante el Acta de Derechos Civiles (1964), el Acta de Igualdad de Salarios (1963), y de Igualdad de Oportunidades de Empleos (1972). La igualdad de derechos también está garantizada por la Enmienda número 14 a la Constitución, así como por numerosos decretos que dan a la mujer moderna las mismas oportunidades económicas y sociales que disfrutaban los hombres. Entonces, ¿por qué continúan promoviendo la "ERA"? Veamos qué dicen algunas de las principales líderes del movimiento.

Una circular del Fondo Legal y Educacional de la Organización Nacional de Mujeres ("N.O.W.") firmada por Betty Friedan, dice: "ERA es esencia y símbolo del movimiento femenino a favor de la igualdad... estoy convencida de que si perdemos esta batalla tendremos pocas esperanzas de salvaguardar, en el curso de nuestras vidas, el derecho al aborto". Una de las resoluciones aprobadas en la convención nacional de "NOW" pedía: "el fin de la discriminación en las leyes que se relacionan con el aborto".

Su presidenta Eleanor Smeal, declaró a los reporteros durante dicha convención que si "ERA" no es ratificada, "las mujeres darán un paso hacia atrás en el país... pues los derechos relacionados con la reproducción y el escoger el

aborto están bajo ataque".

La abogada Sarah Weddington, consejera especial de la Casa Blanca bajo Carter para asuntos femeninos y defensora del aborto homicida durante la vista legal del caso de Texas que llevó a la decisión de la Corte Suprema legalizando el aborto hace ocho años, habló acerca de la relación entre "ERA" y el aborto durante las audiencias públicas del Senado de EE.UU. en 1976 sobre la Enmienda de la Vida Humana introducida al Congreso, declarando que "ERA" significa que las mujeres debemos tener todos los derechos para escoger cómo hemos de planear y vivir nuestras vidas... y sin embargo, cuando se le dice a una mujer 'te daremos todos los derechos a través de ERA pero si sales embarazada tienes que seguir adelante con tu embarazo, en esencia le estamos negando el beneficio de la enmienda ERA de poder disponer de sus vidas libremente'. ("Life Advocate", Mayo/Junio '80).

Cualquier duda que pudiera existir respecto a la conexión entre "ERA" y el aborto homicida, y cómo las cortes interpretarán el asunto, quedó disipada el pasado 24 de Julio cuando los jueces de la Corte Suprema de Massachussets fallaron que los fondos de impuestos "Medicaid" del estado tienen que ser usados (por lo menos temporalmente) para pagar abortos homicidas basando su decisión en la constitución del estado, y específicamente en la enmienda "ERA" dijeron que excluir el aborto provocado en los pagos de asistencia pública sólo afectaría a las mujeres y por lo tanto sería discriminatorio. Este pleito para forzar al estado de Massachussets a pagar por los abortos de las mujeres pobres fue iniciado por el "American Civil Liberties Union", (Unión Americana de Libertades Civiles) que promueve el aborto a través del país.

De ser ratificada "ERA", según han declarado abogados expertos en ley constitucional tales como el Profesor Charles E. Rice de la Universidad de Notre Dame: "si 'ERA' es adoptada, está extremadamente

claro que los estados no podrán imponer restricciones de ninguna clase al derecho al aborto... aún más, opino que se podrá privar al personal médico, en hospitales e instituciones públicas, del derecho de negarse por razones de conciencia, a llevar a cabo abortos o a participar en ellos en algún modo".

Los abogados constitucionales Clarence Manion, (exdecano de la Escuela de Leyes de la Universidad de Notre Dame) Joseph Witherspoon, (Escuela de Leyes, Universidad de Texas) el profesor Emerson, (Escuela de Leyes, Universidad de Yale) y muchos más, opinan de la misma forma y así lo han declarado públicamente. El Comité Nacional Pro-Derecho a la Vida, el cual une a casi todos los grupos pro-vida de la nación, después de una investigación de dos años, aprobó una resolución oponiéndose a la enmienda "ERA".

No queda duda alguna de que el dercho al aborto es para las feministas-liberacionistas, una parte primordial e indispensable a la libertad total de la mujer. Según ellas, al ser "liberada" del embarazo, la mujer queda libre por completo para competir con el hombre en todas las esferas. Es una ironía su concepto de que "realizarse" es rechazar su propia femineidad biológica.

En su celo por lograr la aprobación de "ERA", han impuesto un "boycott" económico a la Florida porque sus legisladores, se han negado a ratificar la enmienda. Este año dichos legisladores votarán de nuevo sobre si "ERA" será o no aprobada, y lo harán bajo una gran presión a favor de la enmienda por parte de muchos hombres de negocios que opinan, que están perdiendo dinero debido al "boycott" económico del movimiento pro-ERA y pro-aborto. De las cartas, llamadas, telegramas y visitas que reciban los legisladores estatales de personas opuestas a "ERA" (para contrarrestar dicha presión) dependerá la decisión que ellos tomen a favor o en contra de la enmienda al abrir su sesión la legislatura, en Abril.

# "Miami por Jesús" Reune a Cristianos



Algunos de los miembros de la Parroquia St. Louis que asistieron a la concentración "Miami por Jesús".

Por Prentice Browning

La banderola sobre el Orange Bowl en 4 de Abril decía "Piensa en Uno" (Think One) cuando miles de Cristianos de todas las denominaciones se reunieron para un día de oración y celebración en el primer congreso de "Miami por Jesús" convocado en nuestra ciudad.

Este evento de Miami, organizado por los dirigentes ecuménicos que prepararon el primer "Washington por Jesús", en la capital de la nación la pasada primavera, es sólo el principio de lo que se espera sea una cadena de actos que se celebrarán en veinte ciudades del país en el futuro.

Nadie puede negar que Miami, que encara serios problemas muy propios, fué un lugar apropiadísimo para comenzar estas reuniones.

John Giménez, presidente nacional de estos eventos dijo antes del acto: "Creemos sinceramente que Jesús puede hacer algo por Miami y unir a las diferentes sectas".

Los Católicos que acudieron al Orange Bowl estiman que el principal propósito de la reunión es la unificación.

Jim Lamb, de la Parroquia Católica St. Louis, Miami, dijo que "el primordial interés es la comunidad, para trabajar juntos de manera que podamos trascender la barrera de los idiomas. Jesús es el único puente que puede unirnos".

Más de veinte miembros de la mencionada parroquia

asistieron con su párroco, el Padre David Russell, quien fué uno de los oradores.

"Oramos para que Cristo vierta su Luz sobre Miami para que todos podamos convivir juntos..." "Estas son gentes que conocen lo que es amor y saben compartirlo..." "Creo que ésto es grandioso, debíamos tener más de estos actos..." fueron algunas de las expresiones de concurrentes.

El Padre Russell se extendió más en el tema, mientras esperaban en el terreno antes de una de las marchas alrededor del estadio:

"La comunidad está desesperadamente necesitada de curarse dentro de sus cuerpos religiosos. Si el cuerpo está quebrado ¿cómo podemos esperar hacer un poderoso impacto en la comunidad? Creo que debíamos buscar tiempo para la renovación personal y eclesialística.

"No es frecuente que los católicos tengan la oportunidad de reunirse con otros cristianos cruzando todas las líneas denominacionales en actos de arrepentimiento, de alabanza a Dios y de amor mutuo.

"El Señor usa esta clase de experiencias para nuestra madurez cristiana".

Un miembro joven de la Parroquia Sta. Cecilia lo expresó sencillamente: "Estoy aquí porque me trajo el Espíritu Santo".

## "Nacen" Nuevos Miembros en la Familia Cristiana

El próximo Sábado Santo, Abril 18 a las 9 de la noche, en la bella y tradicional ceremonia de la Vigilia de Resurrección, varios niños y un numeroso grupo de adultos recibirán el agua bautismal convirtiéndose en miembros de la gran familia de Cristo, dentro de la comunidad parroquial de la Divina Providencia.

Hace unos meses atrás tuvo lugar en esta misma parroquia

una ceremonia similar presidida por el Exmo. Sr. Arzobispo Edward A. McCarthy y durante la cual también "nacieron" a la familia cristiana 40 adultos y bendecidos 5 matrimonios.

Este evento es fruto del plan de evangelización que se lleva a cabo en la parroquia Ntra. Sra. de la Divina Providencia, cuyo párroco es el Rev. P. Ernesto García Rubio.

## Cursillos de Cristiandad

### Calendario de Eventos

#### CURSILLOS

Cursillo 109, Hombres... Abril 23-26

Cursillo 83, Mujeres... Mayo 14-17

No habrá más cursillos hasta Septiembre 10.

Las salidas para el Cursillo serán desde St. Michael, 8 p.m.

#### ULTRAYAS DIOCESANAS

Abril 21, Martes, Ultraya de Resurrección en St. Raymond, 3465 SW 17 St., Miami, a las 8:15 p.m.

Ultraya Comida, en St. Peter & Paul, 900 SW 26 Rd., Miami, Mayo 2, a las 8 p.m.

Unete a tus hermanos en las Horas Apostólicas, sábados de Cursillo en la iglesia de St. Michael y a la Liturgia de Clausura, domingos de Cursillo en Emaús a las 5:30 p.m.

ESTABLECIDA EN MIAMI DESDE 1962

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# NOTICIAS DE LA SEMANA

## EN EL ANIVERSARIO DE LOS CONCILIOS DE CONSTANTINOPLA Y EFESO.

Vaticano (NC) - El Papa Juan Pablo II ha pedido conferencias nacionales de obispos que envíen delegados el día de Pentecostés (7 de Junio) a una asamblea conmemorativa de los concilios de Constantinopla, que definió la divinidad del Espíritu Santo, y de Efeso, que declaró la maternidad divina de María. El primero fue hace 1,600 años, el segundo 1,550. El propósito es renovar la confianza "en el poder del Espíritu Santo sobre la Iglesia y su misión entre todos los pueblos de hoy y mañana" y renovar la devoción a la Virgen María por su inquebrantable unión con Cristo y su Iglesia. "Estos grandes aniversarios deben vigorizar con renovada vida la fe de la iglesia, su espiritualidad, como que aún tienen marcada vigencia para los creyentes," dijo el papa en su convocación,

que incluye a los jerarcas de rito oriental. Los efectos del Divino Espíritu en la renovación de la iglesia son imprescindibles para su unidad, sus vocaciones religiosas, el apostolado seglar y el movimiento ecuménico, "y para la marcha de la iglesia en el mundo contemporáneo, al que debe guiar hacia la justicia y la paz." Habrá ceremonias en la Basílica de San Pedro y en la Basílica de Santa María en Roma.

## EL PAPA HABLA SOBRE ABORTO OTRA VEZ

Vaticano (NC) - El aborto mata no sólo al niño por nacer sino a la misma conciencia de quienes participan en él, dijo el Papa Juan Pablo II a unos 100,000 peregrinos reunidos en la plaza de San Pedro. "En nuestra era crece la amenaza contra el valor de la vida... Si se da a la gente el derecho de matar a un ser humano

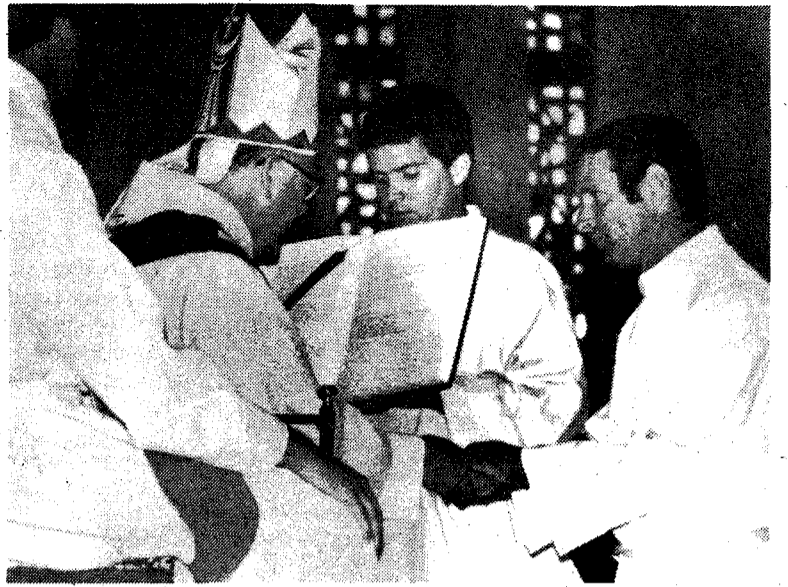
cuando todavía descansa en el seno materno, ésto la pone en camino de incalculables consecuencias morales... Si se permite a alguien matar a un ser un su estado más débil pues depende de la madre, como cuestión de conciencia, no sólo se asesina al inocente sino también a la misma conciencia," declaró.

## EL COMUNISMO ES ANTICRISTIANO

Roma (NC) - En una carta a los Jesuitas de América Latina el superior general P. Pedro Arrupe declaró que si bien algunos aspectos del análisis marxista de la sociedad son aceptables para los cristianos, la mayoría de los principios marxistas son anticristianos, incluso la estrategia de la lucha de clases. "Si bien el análisis social propuesto por el marxismo no significa aceptar toda esa filosofía, mucho menos el materialismo dialéctico, dicho análisis significa una visión de la historia y del hombre contraria al concepto cristiano, que además conduce a estrategias que amenazan los valores cristianos," escribió en la carta publicada en Abril por la revista jesuita Civiltà Católica de Roma.

## LA EDUCACION PRIVADA MEJOR QUE LA PUBLICA

Washington (NC) - Los educadores católicos no se sorprenden de que un estudio del gobierno llamado "Escuelas Privadas y Públicas" sobre la educación en general concluya que las escuelas privadas son por su orden y disciplina mejores educadoras que las públicas, y que dan mejor oportunidad de avanzar a las minorías raciales, tanto negros como hispanos. "Esto es muy cierto, las escuelas católicas (que forman la mayoría de las privadas) han servido para hacer avanzar a las generaciones de inmigrantes en el pasado, y lo hacen para los nuevos este siglo," comentó el



EN EL SEMINARIO ST. VINCENT DE PAUL

Ocho aspirantes al diaconado permanente y dieciséis seminaristas fueron instalados en el ministerio de acólitos por Monseñor John Nevins, Obispo Auxiliar de Miami, en San Vicent de Paul.

P. John F. Meyers, presidente de la Asociación Nacional de Educación Católica.

## FALSA INFORMACION DE DIARIO COMUNISTA

Roma (NC) - No es cierto que William Wilson, enviado personal del presidente Ronald Reagan ante el Vaticano, haya pedido a la Congregación para el Clero que despida a una lista de sacerdotes y religiosas en Latinoamérica porque supuestamente se embarcan en "actividades subversivas", dijo un vocero de Wilson. La información refutada apareció en el diario comunista L'Unità de Roma, con la firma de su corresponsal en el Vaticano Alceste Santini, pero no ofrecía pruebas. "No existe tal lista, ni Wilson habló con la Congregación", dijo el vocero.

## NI RUSIA NI ESTADOS UNIDOS

Toronto (NC) - En una refutación al general Alexander Haig, el obispo auxiliar de Sao Paulo, Brasil, Mons. Mauro Morelli declaró que la iglesia busca en su país un cambio social y económico a fondo, pero de ninguna manera trata de poner al comunismo en lugar del capitalismo. "Tan poco afecto tenemos por Rusia como por Estados Unidos", agregó el obispo al explicar que el cristianismo busca una tercera vía fundada en la solidaridad fraterna. "Ni comunistas ni capitalistas responden a esta necesidad, lo único que producen son violencia, muerte y odio en el mundo." Mons. Morelli habló de las condiciones desesperadas en que vive la cuarta parte de la población de Sao Paulo, un centro fabril, por falta de viviendas, escuelas, agua o

clínicas, e indicó que ésto es típico en otras regiones.

## EXHIBEN 230 ANTIGUOS DOCUMENTOS

Vaticano (NC) - Al inaugurar una exhibición de 230 documentos del millón o más que guardan los archivos del Vaticano - algunos se remontan a mil años - el Papa Juan Pablo II dijo que "el amor a la verdad es parte del amor a Dios y por ello la iglesia contribuye a su difusión". Los archivos antes secretos son disponibles a la investigación de los sabios.

## CRECE INTERES CONTRA ARMAS DE FUEGO

Washington (NC) - Según pasan las semanas desde el intento de asesinato del presidente Ronald Reagan, surgen entre oraciones y comentarios los antecedentes del crimen, la preocupación ciudadana por el fácil acceso a las armas de fuego, y la evaluación de la influencia del cine, la televisión y otros medios en esta clase de atentados. Se sabe que el acusado, John W. Hinckley, lo hizo para ganar la atención de la joven actriz Jodie Foster, quien desempeñó el papel de una prostituta en la película "Taxi Driver" cuyo argumento incluye el intento de asesinato de un medio loco contra un candidato político, que falla por intervención de un guarda espaldas. Dirigentes cívicos y religiosos han renovado su demanda de que restrinja por ley la venta de armas de fuego, pero encuentran la oposición de la industria. La Iglesia se ha opuesto siempre a este comercio por ser una "seria amenaza a la vida de los ciudadanos," como dijo un documento pastoral en 1974.

## Agradecidos al Papa Obispos del Líbano

Beirut - Los Obispos Católicos del Rito Maronita del Líbano en una reunión especial bajo la presidencia del Patriarca Antoine Khoraihe, acordaron enviar un mensaje de gratitud al Papa Juan Pablo II por su apelación a los dirigentes del Líbano rogándoles hacer todos los esfuerzos necesarios para que pongan fin a la guerra que tiene ensangrentada a la nación.

El Santo Padre expresó su preocupación por el conflicto en el Líbano ante más de 100,000 concurrentes a la Plaza de San Pedro el domingo 5 de Abril, en cuya ocasión también declaró su condenación por el continuado bombardeo a Zahle y Beirut al mismo tiempo que pidió a los obispos católicos de todo el mundo mostraran solidaridad con sus

hermanos obispos del Líbano en sus preocupaciones pastorales debido al luto, la miseria y el dolor que la guerra causa en la humilde población libanesa.

Los obispos hicieron además una petición de ayuda humanitaria internacional para las víctimas de la guerra, especialmente para los residentes de Zahle donde el único hospital fué clausurado debido a los daños sufridos.

También suplican de los dirigentes de ambos bandos en lucha reconocer y aceptar la mediación y autoridad de la misión de paz de las Naciones Unidas para restablecer el orden pacífico en el país, "única solución que unirá a todos los libaneses en un sereno, constructivo y democrático diálogo."

## Concurso Literario "Padre Galofre" Para Jovencitos

La Asamblea del Cuarto Grado "Cardenal Manuel Arteaga" de los Caballeros de Colón de Miami, sienten el orgullo de convocar al Concurso literario "Premio Padre Modesto Galofre" entre los alumnos de los grados Séptimo a Duodécimo de las escuelas de esta área, para destacar entre ellos el verdadero valor de ser sacerdote o religiosa.

Invitamos a todos los estudiantes de Jr. y Sr. High School del condado Dade para participar con sus escritos en este concurso que conlleva un premio de \$100 para el mejor trabajo para el que se considere en segundo lugar un premio de \$50 y para los que clasifiquen como tercero y cuarto lugar un premio de \$25

cada uno. El tema a desarrollar será:

1.- ¿Cuál es el trabajo o función que más admiras en la labor de un sacerdote católico?  
2.- Si comprendieras que Dios te llama a la vida religiosa, dándote la oportunidad de ser sacerdote o religiosa, ¿la rechazarías o por el contrario la considerarías seriamente como un privilegio que Dios te da?

Todos los trabajos que se presenten deben venir escritos a máquina en hojas de 8-1/2" x 11", a dos espacios y firmados con un seudónimo. En un sobre aparte y debidamente cerrado, se enviará un papel con el nombre verdadero del autor, su dirección y teléfono y el nombre y dirección del colegio donde esté cursando sus estudios. En la parte de

afuera del sobre se escribirá el seudónimo que se está usando como firma del trabajo.

Los escritos deben de ser recibidos en nuestra oficina antes de Mayo 24, 1981.

Los trabajos deberán ser enviados a:

Cardenal Manuel Arteaga

Assembly

"Concurso P. Modesto Galofre"

P.O. Box 440975

Miami, Fla. 33144

La Asamblea procurará que los escritos premiados sean publicados en la prensa para así también honrar a sus autores.

Cualquier información con respecto a este concurso puede ser solicitada al señor Frank Echeverría, 223-7855 o al Señor Enrique San Pedro, 445-8900.

## Gente sin Hogar Ocupan la Catedral de Palermo

Palermo (NC) - Unos 200 habitantes sin hogar, de Palermo, ocuparon la Catedral de la ciudad en Abril 8 y declararon que no la abandonarán hasta que se le dé una solución concreta al problema de la escasez de viviendas.

La policía dice que son los mismos vagabundos que han

venido ocupando edificios sin terminar en las afueras de Palermo, capital regional de la isla italiana de Sicilia.

Los protestantes, incluyendo hombres, mujeres y niños, han venido durmiendo en los bancos y el piso de la Catedral desde que entraron en ella la noche del pasado día 8.